


A molte
necessary treatise of free
will, not onely against the Pa-
pistes, but also against the Anabap-
tists, which in these our daies, go
about to renue the detestable here-
sies of Pelagius, and of the Luciferians,
whiche say and affirm, that we
be able by our own natural
strength to fulfil the law
and commaunde-
mentes of
God.

Made dialoge wyse by Rhon ves-
ron, in a manner word by
woorde, as he did set it
foyth in his lectures
at Paules.

To the righte hono-
rable Lorde, my Lorde Ro-
bert Dudley, master of the houlles,
and knight of the most honorable
order of the Garter. Iohn Weron
wisheth grace, peace of conscience,
with encrease of hono2, from
God the father, thzough
his son Iesus ch2ist
our Lord.

 **D**o, as much, as I haue
all ready set fourthe, the
doctrine of p2edestinatio
on, and of the deuine p2o-
uidente of God, wherein I haue
strongly p2oued by manifest textes
of the scriptures, and sufficient au-
thozities of the aunciente wyters
of the primitive church, that God
hath from the beginninge, ordai-
ned and appoynted some, so2 to be
felow he2res with his sonne Iesus
Ch2ist, of his heauenly kingdome,
and some again to be everlasting-
lye dampned in hell fire: and that
whome he hath ordeined befoze, to
A. ii. enjoy

THE PISTLE.

enjoy and possesse euerlasting life, them he hath chosen in hys sonne Jesu Christ, afore the foundations of the worlde were laide, whiche thynge he dyd of hys free mercye and goodnesse, and withoute any respecte at all of their owne deseruinges or merits, for to set forth the glory of his grace, & to declare hys mercy throughte oute al the whole world: but whome he hath appointed to be the vessels of hys wrath, them he hath accordinge to hys righteous and vnscherchable iudgemente slyred vp for to be the examples of hys iustice, and for to be glorified by thei dampnation, wherin he dothe them no manner of wrong, lithe that he rewardeeth them, accordinge to theyr naturall corruption, whiche they haue of their parent Adam, wherbi we are all in generall, subiecte to euerlasting damnation, so yf he shoulde damne vs all, he shoulde do vs but right, and no iuste occasyon at all,

coude

THE EPISTLE.

could we haue, to complaine of him
or of his most righteous iudgement
I haue thought it good and expedient,
for to adde vnto it, the mooste
necessarpe doctrine of free wyl.

Whiche as it dothe altogether depend
of the ether, and is most sure
lye grounded in it, so it can not be
substantially vnderstanded, wyth-
out some sight and knowledge of
the same, as it doth euidentlye ap-
peare by those, which plainly as-
syrme that, onlesse we haue free
wyl, vertue shall not be rewarded,
nor the woꝝkes of the saints crow-
ned: which if they would consyder
from what beginning, the doctrin
of Predestination dothe fetch the
gloꝝpe of the saintes, they shoulde
sone espy out theyꝝ owne erroure.

Whome (sayeth the Apostle) God
hathe chosen, them did he cal, who
he hathe called, them did he iusti-
fy, and whome he hathe iustified,
them did he gloꝝify. Wherfoze the,
by the sayinge of the Apostle, are

A.iii.

the

THE EPISTLE.

Why the
faithfull
are crow-
ned with
euerla-
sting glo-
rye.

the saytfull crowned wyth eter-
nal and euerlasting glozy: because
forsothe, that by the fre mercede of
God, and not by theyr owne indu-
stry, they be both chose, called and
iustified. Here doe we learne, in
these selwe words, that all the hole
glozy of our saluation, ought only
to be geuen and attributed vnto
the free election of God, whereof
doth pzoceede, come and spzyng, e
bothe the will and power, that we
haue, to do any thing, that is good
and acceptable befoze the maiesty
of our heauenly father. Pra befoze
we be renewed by the holy ghost,
and made newe creatures in oure
sauoure Iesu Chryste, we are the
seruauntes of synne. What fre-
dome then canne we iustlye boaste
oz bragge of? *Vbi spiritus domini,*
ii. Co. iii sayeth saynte Paule, *ibi libertas:*
where the spirite of the Lorde is,
Job. viii. there is libertye and fredome. A-
gaine: *Si vos filius liberauerit, vere li-*
bericritis, that is to say:

If the

THE EPISTLE.

If the sonne doth delyuer you, ye shall be free in deede. These say, what we singes, do sufficiently declare, that are as long as we are boide of the spi, long, as rit of God and are not yet set at li. we be berty by the sonne, we are nought boide of els but the bond slaues of Satban the spirit the dyuell of syn & of death. Many of God. other places of h scriptures, might I heare aleadge, which do teache that of oure selues, we be not able to think a good thought. But lest, I should be tedious vnto your honorable Lordship, I wyll omittte them, and shew bytelye, what the Concil of Myluente did most godlye and catholikely decree and determine touching this matter: If any man (saye the holye fathers gathered in that Concyll) dothe affyrme, that we canne by the vertue and strength of oure owne nature thinke or chuse, as it is expedyente, anye good thyng that pertayneth to oure saluation, or agree and consent to the whole.

A.iiii.

Some

Sinodus
milenen-
tana.

Note ye
wel those
things ye
free wyll
men.

THE EPISTLE.

John. xv.

ii. Co. iii.

Phillip. ii

some preachinge of the gospel ,
without the illuminating, and in-
spiration of the holye ghost , who
grueth vs a pleasure or sweetnesse
in consentinge , and the truthe in
belcuinge , he is deceaued with an
heretical spirit, not vnderstanding
the voyce of God , sayinge in the
gospel: without me, ye can do no-
thinge , nor the sayinge of the A-
postell, where he sayeth: Not that
we be able to thinke any thinge of
oure selues, as of our selues, But
our sufficiencie or ablenesse is of
God. Again: If any man doth con-
tentiouslye maintaine , that God
doth tarye for oure wyll , that we
maye be purged from synne , and
doth not confesse, that by the insu-
sion and working of the holy ghost
it is wrought in vs, that we be wil-
ling to be purged, he doth resiste &
withstand the holy ghost him self,
sayinge by Salomon: The wil, is
prepared of the lord. And also y A-
postle , which preacheth whole-
somelye

THE EPISTLE.

somelye, that it is God, that wo^rketh in vs both the wyll, and the wo^rk, according to his good wil. August. ad Sim. plici.
 Whether the Apostell doth sufficientely shewe, that the wil it selfe, is made good in vs, by the workinge of God. For, if we shal daske, whether the good wil, is a gift of god, or not, I maruaile, if any man durst say nay. Moreover (say the fathers afoze reherced) If any man dothe saye, that the grace of God, can be geuen by humaine inuocation, or mans calling vpon god, & not that the grace it selfe dothe wo^rk, or bringe to passe, that God is called vpon of vs, he dothe gaynesaye. Here we do learne that we can not pray vnto god wth oute the especiall grace of God.
 Esaye the propbet, or the Apostell speaking the same: I am founte of them, that soughte me not, and dyd appeare playnely vnto them, that dyd not aske of me. Esa. lxx. Rom. i.
 What canne be spoken more playnely of the vnablenesse of manne afoze hee be regenerated or borne af newe by the spyryte of God?

Al

THE EPISTLE.

The
pope pelagi-
ans
and the
biperous
broode of
the free
will men.

All men maye easely see by these sayinges, whiche are moſte ſurely grounded in the worde of the lyvinge God, what wyl and ſtrength we haue of oure ſelues, to doe any thinge, that pertaineth eyther to the glozy of God, or to our owne ſaluation. Therefore, I can not but maruaile at our pope pelagi-
ans and at the biperous broode of the free wyl men whych do ſtill to the greate iniurye of the gratuite and free grace of God, ſo ſet oute boſt and aduaunce the free wyl and ſtrength of man, whych (as ſainte Auguſtyn ſayeth) is verye ſore hurte and wounded, whych is all to ſhaken, and loſt, hauinge moze nede of a true confeſſion than of a falſe defence. Againſt theſe now at this preſent, beinge forced ther-
vnto by the great loue & vehement zeale that I beare vnto the truth, I haue taken vpon me ſo to wyte, that ſo I maye ſomewhat releue and helpe the pooze ſimple
and

THE EPISTLE.

and ignoraunte, whome by theyr
pestiferous doctrine they cause for
to leaue the sure stai, that we haue
in the free mercy and grace of god
and to leane vpon the broken rede
of theyr free will. Whiche is the
next way, that Sathan the deuell,
the enemy of our saluation can de-
uise, for to throw them headlonge
into the bottomlesse pit of eternall
dampnation. Theyr argumentes,
which they do so gaily paynt out,
wyth wasted textes of the scrip-
tures, I haue diligently confuted,
not sticking, as occasion did serue,
to borrowe of other, whiche haue
foughte agaynst that monstrous
heresye befoze me, those thynges,
whych I iudged mete for my pur-
pose. For, when we haue an ene-
my to ouercome, it maketh no mat-
ter whether we ouercome hym,
wyth a newe weapon, that was
neuer occupied befoze, or wyth a
weapon that hath bene all readye
occupied of other. In temporall
warres,

To stape
vpon free
will, is to
lean vpon
the broken
rede of
Egipte.

THE EPISTLE.

warres, what dothe it skill, whether we beate downe the common ennemy, with our owne weapon, or with our felowes weapon: So that he be beatē down & ouercom, it is all one thinge. We al oughte, to seeke the gloze of God, and to fyght agaynſt the common ennemy of it, let vs not therfoze enuye one at an other, but let vs faithfully helpe, aide, cheartſhe and comforte one an other in this pearylous fyght. As for my parte, I am ready at all times, in thys so iuſt a warre againſt the enemies of the grace of God, to reſch forthe myne helping hande vnto all my faythfull brethren, truſtinge that they wyll doe the like vnto me. Howe muche, I haue farthered nowe the cause of the truthe, lette the godly iudge. Onlye this ſhall be to deſire your honorable Lordſhyype to accept this my rude labor, whiche withall due ſubmiſſion I offer vnto your honoure, as vnto the

Mecenas

THE EPISTLE.

**Decenas and patron of all godlye
learnynge and true religion, besee-
ching almighty God the authoure
of al goodnesse, to prosper al your
godlye enterpryses to his honour
and glozpe, and to the com-
mon wealth of this
flourishing
realme.**

CD

The argument of this present booke.



In this disputatyon
or dyscourse of free
wyll, we doe fyrste
speak of it, as it
was in man at hys
fyrst creation, and a
fore his fall, where it is shewed,
that the place that is aleadged out
of the .xv. chapter of Ecclesiasti-
cus, for the defence of free will, ou-
ghte to be vnderstanded of manne
being in the estate of innocencye.
For, then as S. Augustine dothe
declare, hadde he free wyll, but by
transgressing the lawe of God, he
dyd lose it. Whereby he did bothe
bryng hym self, and all hys poste-
rity into a miserable bondage, and
thraldome. In the whiche we doe
still remaine vntyll the sonne of
God, by his holye spiritte hathe
made vs free. For tyll then we are
so pressed downe with the scrup-
tude of sinne, and with the corrup-
tyon

THE EPISTLE.

tyon of oure owne fleshe, that we cannot as much as thincke a good thoughte, ye we runne headlonge into all kindes of sinnes, beyng mooste prompte and readye to doe what so euer the fleshe and the deuil do moue, and tempte vs vnto. But after that we be once by the drawinge of the father, come vnto oure sauoure Iesu Chyiste, and haue fellowship wyth hym, then do we by and throughe him, recover that, which we lost in Adam, but yet not so, that we be alwayes able to do the good, that we wold. As saint Paule him selfe dothe as-
Kor. vii.
tirme, sayinge: I do not the good thing, which I wold, but the euell that I woulde not, that do I. To be shorte, after longe disputation, and many obiections made by the aduersaries, and substantially answered by Gods word, and authorities of the auncient fathers, it is in fine concluded that all the good that we do, commeth nether of our
fre

THE PISTLE.

fre wyl no2 of our owne strength,
but of the mercy and grace of god,
who wo2keth the same in vs by
his holy spirite, and that all the e-
uill that is in vs cometh of the de-
uil and of our selues. Laste of all
mention is made of the lawe, and
of the fulfilling of the same. Where
it is plainlye p2oued, that no man
is able to fulfil the lawe with such
a perfection as God dothe requyre
of vs, and yet that no vnrighteous-
nesse can be laid to god, although
he commaundeth thinges, that be
impossible fo2 vs to do. By y way
the righte vse of the lawe, and the
vtility and p2ofit of it, is diligent-
ly setfo2the, and by what meanes
we are deliuered from the
curse of the same.

And so an
end.

A mooste

necessarve Treatise of
e free will, not only against the
e papistes but also against the Ana-
baptistes, whych in these our daies
goe aboute to renue the detestable
heresyes of Pelagius, and of the
Luciferians, whych say and af-
firme, that we be able by our
owne naturall strengthe to
fulfyl the law and com-
maundementes of
God.

Made dialoge wise by Ihon
Hieron, in a manner worde
by worde, as he dyd set it
forth in his lectures
at Paules.

I will haue mercy on him, to whome
I will shew mercye, and wyll haue
compassion on him, on whome
I wil haue compassion.

Romains. ix. Ex. xxxiii.

Jacob haue I loued, and Esau
haue I hated. Ro. ix. Mala. i.

*Albion.
Philalethes.*

*Entrapelas.
Dydinus.*

In the
booke whi
che is cal
led the
huntinge
of purga
toze vnto
death.



ALBION. I thinke,
that it is not yet ele
uen of the clock; ther
fore, I thinke it best,
that according to the
counsel, that our neyghbor Dydi
mus gaue vs yesterday, we do syt
here a while tyl the seruent beate
of the sunne be ouerpaste, and that
we do talcke and common of those
thynges, that do yet somewhat tro
ble my conscience.

PHILALETHES. We may or
der vs, as it pleaseth you, and spe
cially, syth that ye be so ready al
wayes to geue place vnto the tru
the. And therfore, let vs hear what
those thynges be, that do yet trou
ble your conscience, that we may,
as we haue done here to fore, my
nister vnto you, the saluē of Gods
moꝛde.

ALBION. I am muche bounde
to

Against fre boſſ men.

to you, brother Philaetres, ſo; the great kindneſſe that ye ſhew vnto me, beyng ſo ready at al tymes, to heape and ſuccoure me in thys great perplexity of mynde, that I am in God, I truſt, who is the author of all goodnes, and who hath inclined your hart vnto me, ſhal reward thys your paynfull labo; that ye take about me.

O moſte mercyfull and bountifull father, geuinge thee moſte hartye A thanks thanks ſo; theſe thy benefyttes, geuinge wherewith thou haſt ſo gracionſlie ioyned reſreſhed vs, we do humbly beſeche with a thee, to ſende thy holy ſpyrit in to faithfull oure heartes, that we may in this prayer, our communion and talke, ſet forth thy glorie onely, to the better confuſion and ouerthrowe of al the ſhamefull enemies of thy free mercy and grace. EVTR SPE.

LVS, God of his goodneſſe vouchſafe to graunte vs all, that we may The ene ſo do. For, there be manye in the mles of wo;ldoe, which are ſuche enemies goddes.

A.ii.

of grace.

Against free will men.

The papistes.

of the free mercy and grace of God: that whosoever doth accordinge to the scriptures, aske me or say, that we are saved only by his free mercye and grace, they are most ready to persecute them with speer and swerde, as most pernicious and abominable heretikes, and as bitter enemies of all truth. DIDYMVS.

The Anabaptistes and free will men.

Ye shall not onely fynde of them amonge the papistes, but also amonge them, that wyll be counted most perfect christians, & most earnest fauourers of the gospel.

ALBION. Where so euer they be found, my saythfull gydes wyll tel me, that we haue free will: whiche thing ye do all denye. Therefore: I woulde fayne hear, what ye can say, concerning that matter.

PHILALETHES. What doe they vnderstand by free will? For, they are wyllyng to speake of it many and sondry wayes. Some do by it vnderstand one thing, and some an other.

AL.

Against free will men.

ALBION. They tolde me, that by free will they do vnderstande a certayne facultye or power, beyng in seperably in the will of manne, wherby he mighte do or leaue vndone anymaner of thinge, as wit and reason dyd thinke or iudge it expediente. For, saye they, manne by his wit and reason dothe consider, weyghe, and ponder a thyng, and dothe examyne and trye whether it be good or not: and then by the vertue of his free will, eyther he dothe it, or leaue it vndone, euen as it pleaseth hym.

what
scole men
vnder-
stande by
fre will.

PHILADELPHES. What meant they, thynke ye, by that definition: **ALBI.** As it appeareth both by that definition, and also by other talke, that they hadde afterwarde, their meaninge was, that we are masters of oure owne will and iudgement, and that therfore, we canne by oure owne strengthe turne oure selues whiche waye we lyst, that is to say, that we be able

After the
papistes
iudgement
we are
masters
of oure
will.

A. iii.

by

Against free will men.

how blas-
phemous
popishe
doctrine
is concer-
ning free
will,

by our owne vertue to do good or
euil, to saue or damne our selues.
E V T R A. What blasphemie is
this against God and his wordes?
If ye do well markes this defyniti-
on, ye shall easily perceiue, that
it is rather the defynition of pro-
phane and heathenyshe philoso-
phers than of Chyristen doctours.
We maye well vnderstande, that if
this definition wer true, we shuld
not neede to pray vnto God for his
helpe & assistance, nor to call vpon
him for his holy spirit. We shoulde
haue no neede to saye: if it pleaseth
God we wil do this thing or that
thing. Do thei not thei bi their defi-
nitiō place mā in the stede & roume
of god? **P H.** If these faithfull guides
of yours, had any zeale to set forth
the grace of God, & his free mercy &
goodnesse, they wold haue geuen an
other definition vnto free will. **A L.**
Which, I praye you: **P H.** They
wold at least haue geuen the defi-
nition that **S. Augustine** doth vse,
which

Against fre will men.

Which is this: *Liberum arbitrium, est facultas rationis et voluntatis, qua bonum eligitur gratia adstante, malum vero ea desistente.* That is to saye:

free will is a vertue or power of the reasonne and will, whereby the good is chosen, when the grace of God dothe adstite, and the euill when it is awaye or is withdrawen. The meaninge is: that by free will, if we haue the adstante and healpe of the grace of God, we are able to chuse that, whiche is good, but if the grace of God be awaye, or be withdrawen, we can no moze but embrace that, whiche is euill, and hurtefull to oure owne soules. D I D Y.

And is there none other definition of fre will: P H I L A L E T H E S. Answer yea verely. For, the master of Sentences, dothe wyte, that it is not sayed, that man hath free tences. It is sayed, that man is able to thinke and doo good, as he is to thinke and doo euill, but because that

The definition of free will after Sainte August.

The meaninge of Augustines definition.

Question

Answer

The master of Sentences

A. iiii.

he

Against fre will men

Lombat he is not subject vnto necessitye or
but his compulsion.
meaning Dy D I M P S. What shuld he mene
by that?

Schole PHIL ALBTRES. Hys mea-
men. nyng is, that the euyl, which man
doth, he doth it frely, and wythout
compulsion. And therefore, the
schole men saye, that this freedom
and libertye is not letted, though
we be wicked, and seruantes of
sinne, and can n^o more but synne
ill and offend. But truely this ca
not be vnderstanded of a man, that
is regenerated or bozne of newe.
For, the holy ghost, that is in him
dothe wythstande the euyl, that he
would do. And likewise by this de
finition or determinatyon of the
master of sentences, it mighte be
said, that a man, which is regene-
rated or bozne of newe hath free
will, because that the same lytle
said that good that he doth, he doth it frely,
and frankly.

How it ALBION. They dyd bringe in
maye be
said that
a man
which is

Against fre will men.

a place out of Ecclesiasticus, other
wyse called Iesus the sonne of Si-
rach, wher it is thus wrytten: God
made man from the beginning and
left him in the hande of his coun-
saill. He gaue him his commaun-
dementes, and pzeceptes. If thou
wylt obserue the commaundemen-
tes and kepe acceptable faythful-
nesse for ever; they shall pzeferue
the. He hath set fyre and water be-
fore thee, reache oute thine hande
vnto whiche thou wilt. Before
manne is life and death, good and
euill, loke what him liketh, shal be
geuen him. They did also aleadge
many doctours, as Ierome against
the Pelagians, wher he sayeth
thus: In this doo we dyffer from
brute beastes, that we haue bene
created with free will. They did
aleadge Tertullian, Chrysostome
and Hilary. Which all do affirme
that man hath suche free wyll, as
they did declare vnto me also.
PHIL ALETHES. The place,
that

regenera-
ted hath
free wyll
Ecclesia-
cus xv.
chapt.

Episto.
ad cressi-
phontem
Li. ii con-
tra mar-
tig. home
Et. xii.

Against fre will men.

how the
place of
Ecclesia-
sticus ou-
ght to be
understa-
ded.

De cātic
nouo. ca.
viii.

Contra
fortu. Dis
puta. xi.

that they aledged out of Ecclesia-
sticus, maketh nothinge for them.
for, it oughte to be understanded of
man being in the fyrst estate of his
creation, and beyng in his origi-
nall innocency and righteousnesse.
And because that it shall not bee
thought, that I bringe any thing
of mine owne heade, ye shall heare
what Saynte Augustine sayeth,
whose wordes, are these: free will
before the fall was an uprighte
free will, before whiche, fyr and
water was layed of God, and
the fyrste manne dyd reache his
hande to whiche he woulde, he
dyd choyse fier, and forsoke wa-
ter. See the ryghteous iudge,
the same, whiche manne bringe
free dyd choyse, he dyd create,
he woulde haue euyl, and the
same did folowe him.

And in an other place, these be
also his wordes: I saye that
fre wyl was in that man, which
was

Against free will men.

was created fyrst. For, he was
so made, that nothinge coulde
withstande his will, if he would
haue kepte Goddes commaunde-
mentes but after that hee hadde
synned throughte free will, hee
wyd cast vs all that come of his
stocke, into necessitie. And ther-
fore, he writeth in an other place, In enche-
that manne vsinge not well free will
did bothe lose it & him self. ren. Ca.
Againe: It is true (sayeth he) xxx.
that manne when he was made De ver,
did receaue greate strength of free his apo-
will, but he did lose it throught ser. ii.
synne.

These authorities of Sainte Au-
gustine doo sufficiently declare,
how the place that they aleged
oute of Ecclesiasticus oughte to
be vnderstanded.

For, there doubtelesse, the wise
manne dothe speake of man, as he
was first created in the estate of in-
nocency and righteousness, and not
as

Against fre will men.

De eccle,
dogm. ca.
xxii.

Jerro in
xxii. cap.
Jerro.

as he was wyth his posteritye af-
ter his fall, whereby as Saynte
Augustine saithe, all menne hau-
loste theyr naturall possibillitye, o-
ablenesse, and theyr naturall o-
riginall innocencye. And so ought
the doctoutes, that they dyd byng
in, for them selues, to be under-
standed, for they do all speake o-
manne as he was afore his fall.
Whiche thyng appeareth to be
moste true by the saying of Sain-
Hierome, who wyrtinge byppon
Jeremy satthe plainly these wo-
des: And therefore, the heretykes
be wonte to promyse felicity, and
to open vnto sinners the kingdome
of heauen, saying: Thou maist fo-
lowe the maiesty of God, and be
without synne, syth that thou hast
receyued the power or strength o-
f free wyll, and the vnderstandyn-
of the lawe, whereby thou arte a-
ble to obtayne what so euer thou
wylte. And so the saide Heretykes
do deceyue the poore, simple, and
igno

Against free will men.

ignozaunt personnes, and special-
lye women, whiche beyng laden
with synnes, are ledde to and froe
with euerye winde of doctrine, de-
ceiuinge by theyr flattery al them
that geue eares vnto them. Heare
we see that saint Jerome dothe call
them all Heretikes, that saie, that
manne be able by theyr free wyll,
to do bothe good and euill. Wher
vpon we maye well conclude,
that in his Epistle ad Ctesiphon, Crisostom
dothe speake of the synne ctesiphon
state of manne, that he was in a tem-
per bys transgression and fall.

And as for Chrysostome, although
he dothe excede in extollyinge the hom. i. in
naturall strengthe of manne, yet aduen-
toure he confesse plainely, that
euerye manne, is not onely of bys
owne nature a synner, but also
that he is synne altogether.

Wherby he doth ouerthrow,
what so euer, he dothe wyte or
saie in anye other place, in the
commendacyon of free wyll, and
of

Against free will men,

of oure natural strengthe.

EUTRAPELVS. What must be mooste true. For, if acco;dyng to his owne sayinge, we be not only sinners of our owne nature, but also synne all together, where is oure gaye payncted free will become?

Job. viii. Doe the truthe hym selfe saye, that every man that sinneth, is a seruaunte of synne? Againe, is it not wyrtten that of whome so euer a manne is overcome, vnto the same he is in bondage? It appeareth then by thys, that we are verie farre from that liberty and fredome, that they doe so muche boaste of.

DYDIMVS. Wherefoze did then these ancient fathers and wyrters of the Catholike churche extoll so muche the free will and natural strengthe of manne? For, Chryso some, bath alwaies in his mouth: Let vs bring that, whiche is oure own, God wyl supply the residue
where

Against free will men.

Others vnto Jerome doth agree,
saying: *Nostrum est incipere, dei au-*
tem perficere. Nostrum est, offerre quod Dia. iij.
con. Pela-
gians.
possumus, illius implere quod non possu-
mus. That is to saye: It is our part
so, to begin, and it is Gods parte
so, to performe. It is our parte, to
offer that, whiche we can, and it is
his part to supply o, fulfill that,
that we can not.

PHILADELPHES. It is mooste
playne, that they did it to this end, that they might dye awaye aunciant
all longgynesse from menne. fathers
Whiche thing they that came after spake so
did not perceiue. And therefore, of fre wil
they did attribute so muche to the that they
free will and naturall strength of dyd seme
man, that the fre mercy and grace to aolwe
of God was in a manner utterlye it,
forgotten.

DYDIMVS. How can it be pro-
ued, that they did it onely so, that
purpose?

PHILADELPHES. It is easy to
be proued. For, if they shoulde
means

Against free will men.

meane as they write, they shoulde directly be against the plain scriptures and worde of God, and also against them selues. First and foremost, the L D R D him selfe saith: I wyl henceforth curse
Gen. viii the earth no more for mans sake.

For, the ymagination of mannes heart is euill, euen from the very youth of him. And Moses for to declare, how unable we be of oure selues to vnderstande heauenlye thinges, doth saye plainly these wordes: ye haue seene all that the Lorde did befoze youre eyes in the lande of Egypte, vnto Pharaon and vnto and all his seruants. Whiche eyes haue seene these great tokens and wonders. And yet vnto this day, hath not the Lorde geuen you a harte, that vnderstandeth, eyes that see: eares that heare.

What could he saye more, excepte he shuld call vs blocks and stones: And in Ezechiel the Lorde sayeth:
Eze. xvi. A new heart, wyl I geue you, and

Against fre will men.

a newe spirit wyl I put in to you:
As for that stony heart, I wyl
take it oute of youre bodie, and
geue you a fleshy hart. I will geue
you my spirit amonge you, and
cause you to walke in my com-
maundements, to kepe my lawes
and to fulfyll them. This place
onely doth sufficiently teache vs,
that excepte oure stony heartes be
taken away from vs, and fleshy,
that is to saye, obediēte hartes
geuen vs in steede of them, yea and
a newe spirit put in to vs (whiche
shoulde worke in vs an obediēte
towards the Lordes commaunde-
mentes) we are able to do nothing
we can in no wyse kepe the lawes
of God, nor yet fulfyll them.

EVTR APELV S. In dede these
wordes are very playne. For, by
them we do learne, that all that
we haue of oure owne, must either
be renewed, or taken away, afoze
that we canne do any thinge, that
pertaine to oure saluation. Wher,

B. i.

by

Against fre will men.

John. iii.

by any man may easlye perceave,
that the liberty and freedome that
we haue to do well, is very small,
or rather nothing at all. PHILIP.
LET HES. Be not these the woordes
of John zacharyes sonne? A
man can receaue nothinge, except
it be geuen him from aboue: Wher
doubtlesse he speaketh, not of the
comon gistes of nature, but of the
speciall gyfte of the holye ghost.
For, there dothe he complain, that
his disciples were neuer the better
for all his preachinges, wherewith
he had set forth the Christ vnto the.
As if he shoulde haue sayed: I do
see and perceaue, that woordes
are nothinge auailable for to
teach and instructe menne in hea-
uenlye thynges, excepte the ho-
lye ghost; woorkynge inwardelye
dothe geue the vnderstanding.
Vnto this dothe oure sarpoure
John. vi. Iesu Christe agree, when hee
sayethe: No manne canne come
vnto me, excepte it be geuen him
of

Against fre will men;

of my father. For this cause, when Peter hadde sayed : Thou arte Christe the sonne of the lyvinge God . This aunswere dyd oure sauoure Iesus Christ make vnto him agayne : blessed art thou Simon the sonne of Jonas : For, fleshe and bloude hath not opened that vnto thee, but my father that is in heauen. Mat. xvi.

And in an other place: whosocuer (sayeth he) dothe heare and learne of the father, cometh vnto me. John. vi.

But the blessed Apostell doth most strongly beate downe the vayne pride of oure free wyl men, wher he wryteth on this manner : The naturall man perceaueth nothing of the spirit of God . Whereby he doth vnderstande, that the naturall man, which is not reuelled in Christ, can not perceiue the things that be of the spirit of god. For, why they are but soylphens vnto him. i. Cor. ii.

And in his second Epistel to the Corinthians, these be also his words: ii. Cor. iii.

B. ii.

Suche

Against fre will men.

Such trust haue we through ch2ist
to God ward, not that we are suf-
ficient of our selues to thincke any
thing, as it were of our selues, but
our ablenesse commeth of God.

Nowe if we be not able to thynke
a good thought, except God dothe
put it in vs: howe muche more vn-
able be we, ether to wil o2 to do a
ny thing that good is, o2 accepta-
ble in the sight of God: But let vs
graunt vnto you by way of dispu-
tation and reasoninge, y we haue
no such thing in the boke of God:
what shall they winne by it? For,
I am able to bring nowe, foure of
the most p2incipal doctozs against
they2 two.

DYDIMVS. Whiche are they, I
beseeche you?

PHIL A. Fy2rste, the blessed mar-
ty2 Saint Cyprian, who is a most
aunciente docto2, hath lefte thys
golden sentence vnto vs by wy2-
ting: De nullo nobis gloriandum
est, quia nihil nostrum est, nisi vt
ho-

Li. de pre
dest. sanc-
torum ad
honorificati-
onem. et

Against fre wold men.

homo apud se prozus erinatus,
a deo totus pendere discat. That alibi. cy.
is to say: we oughte to bothe of no, prianus.
thinge: For, nothing is our owne,
sauiug only that man being of no
reputation with hym selfe, muste
learne to hange all to gether of
God.

E V T R A. As farre, as I doe re-
member, Saint Augustyne dothe
many times rehearse the same say-
ing of Cyprian.

PHIL A. He say true. For, he ma-
keth mention of it in hys booke of
the Predestination of saintes, and
in manye other places besydes.

But he hym self doth wypte much
after the same manner, when he
sayeth. Nemo se palpet, de suo Rom. in.
Sathanas est: id unde beatus est, Johannē
a deo tantum habet. Quid R. de rlix.
tuo habes nisi peccatum?

Tolle tibi peccatum quod tuum
est. Nam iustitia dei est. Whiche
wee maye Englyshe after thys
sorte.

B. iiii.

Let

Against fre boill men.

Let no man flatter him selfe: for,
of hys owne he is a very Satban
he hath that of God only, wherby
he is blessed. For, what haste thou
of thine owne but sinne? Take a-
waye synne from thee, whiche is
thine owne: For, righteousnesse is
of God. Ye see howe well he dothe
set forth the manne in hys owne co-
loures. But ye shall heare also

Grego. li. i. what Grego. saith: Sciunt sanc-
mortalium. ti viri (sayeth he) se post primi pa-
xxii. ca. r. rentis lapsum, de corruptibili stir-
pe editos, et non virtute propria,
sed preueniente gratia superna,
ad meliora se vel vota, vel opera
commutatos, et quicquid sibi ma-
li inesse cognoscunt de mortali pro-
pagine sentiunt meritum. Quic-
quid vero boni in se inspicunt,
immortalis gratie cognoscunt do-
num.

That is to say: holy men do know
that after the fall of the fyrste fa-
ther, they be borne of a corrupti-
ble stocke, and that they be not by
theyr

Against fre will men.

they2 stowe vertue, but by the supernall grace, that dothe pzeuent them, turned vnto better desyres or woozkes: and what euyl so euer they knowe to be in them selues, they feale that it is deserued and come of they2 mortall kynde. But what good so euer they see to be in them selues, they acknowledge to be the gyft of the immortall grace. And for this gyfte that they haue receyued, they be debtoures vnto hym, whych by pzeuentyng them, dyd geue vnto theym, that they shoulde wyll that good thyng, whych they woulde not, and by followinge did graunte that they shuld be able to do that good thing that they would.

EVTR APE. ¶ that all faythfull Christians, woulde haue alwayes Agodlye this sayinge of Gregoꝛye before wythe. their eles. For, they learne there by, that they that be sanctified by þ holi gost, as thei do acknowledge that after the sal of the fyꝛste man,

B. lili. they

Against fre will men.

they are bothe conceiued and bozr
in sinne, so do they vnfainedly con
fesse, that all the good mynde and
will, that they haue to doe those
woozkes, that God dothe requyre
of vs, commeth not of them selues,
noz of theyz owne naturall vertue
and strength, but of the mere grace
and goodnesse of God, wherewith
he dothe pzeuent them, that they
maye haue suche a good wyll and
mynde to do good, and wherwyth
he, as followinge, he dothe healpe
and adsisst them, that they maye be
able to fulfill and perfourme that
good thinge, that he hathe moued
them to will.

Againe, the euil that they feele
to be in them selues, they doe not
abscribe it vnto their creation, noz
yet to theyz creatoure and maker,
but to theyz mortall generatyon,
and cozrupted nature: but all the
goodnesse that they perceiue to be
in the selues, they attribute it not
vnto their natural vertue & strength
but

Against fre will men.

but vnto the grace and goodnesse
of God, withoute whiche we can
not as muche, as thincke a good
thought. *PHIL.* And there,

foze, Bernarde doth write verie
well when he sayeth on this ma-
ner: *Quid igitur? Hoc ergo totum*

liberi arbitrii opus, hoc solum et

est meritum quod consentit? Et tu de gra

porsus. Non quidem quod vel con

sensus, in quo omne meritum con

sistit, ab ipso sit: cum nec cogitare,

(quod minus est quam consētere) a

liquid a nobis, quasi ex nobis sas-

ficientes simus. Verba sunt non

mea, sed Apostoli, qui omne, quod

bonum esse potest, id est cogitare,

et velle & perficere, pro bona vo-

luntate, attribuit deo, nō suo arbi-

trio. What is to say: what then? Is

this therfoze þ whole work of fre

will? Is this the only merit of it,

that it dothe consente, and agree?

Truly it is. Not that the consent,

wherin all the merit doth consist,

doth come or is of it: syth that we

be

In tracta

tu de gra

tia & libe

ro arbi

trio.

Against fre will men.

be not of our selues, as of our selues able to thinke any thing, whiche is lesse than to consent or agree. These be not my wordes, but the wordes of the Apostle, which doth attribute vnto God, and not vnto his free will, all that be good, that is to say: to thinke, and to will, and to perforce accompyng to his good will and pleasure.

Li. de ec-
clesi. dog.
ma. xxvii

Here do we learne that Bernard doth ascribe al thynges vnto god, and nothing to fre wil: wherin he doth agree with S. Augustin, saying: God dothe so woork in the hartes of men, and in the free will it self, that euerye good thoughte, godly counsel, and al good motion of the wil or minde is of God.

Obiectio

ALBION. My faithfull guydes did tel me, that these be S. Augustines wordes: who of vs all will say that throughe the sinne of the fyrst manne, free will is pearyshed from mankind: It appeareth by this, that notwithstandinge the fall

Against fre wil men.

fall of the fyrst man, we haue free wil still.

DYDIMVS. Yea I doe remember, that these woordes are also a-
ledged out of S. Augustin: Let no
man be slack and slouthful to serue
God, nor trust so vppon grace, as
though God shuld not require the
woorkes of his fre will: yea rather,
let him shonne euill and do good.

No man can deny but that theese
be S. Augustines woordes. Wher-
by he doth plainly declare, y God
doth require the woorkes of our fre
wil. Which thing, he wold not do,
except we had it. PH 1. It is a won-
der to se howe craftye the deuill is,

both in wrastring of the scriptures,
& also in peruertering of thancient fa-
thers. In the firste sentence, that
oure brother Albion dyd aleage,
they do bring but a smal piece god
wot. For, al that doth declare most
plainely the righte meanynge of
Saint Augustin, the same do they
mooste craftely leaue of.

Li. iiii. by
pogno co-
tra Peta.

Answer

The de-
uils sophi-
strie.

End

Against fre will men.

The
wholesen
tence of
August.

What
things
are to be

And because no man shal thinke,
that I goe about to slander them,
ye shall heare al the hole sentence
of that auncient doctour, which is
this: who of vs wil say, y^e thzough
the sinne of the first man, fre wylle
is pearished from mankind: True
ly, the fredome is pearished thzou-
ghe sinne: but the same that was
in Paradise, to haue ful o^r perfect
righteousnesse with immortality:
Wherefoze mannes nature hath
ncade of the grace of God, as oure
sauoure Iesus Chyste doth testi-
fy, saying: If the sonne of god doth
deliuer you, then are ye free in
decde, to liue wel and iustly. Fo^r,
fre wylle is not so pearished vnto
sinners, but that they sinne thzou-
ghe it, specially al those, that sinne
w^{it}h pleasure, and thzoughe the
loue that they haue vnto synne,
whych they do desire, and whiche
pleaseth them. Marke well theese
woordes. Fy^rst, he saithe that the
same fredome is pearished & gon,
whiche

Against free will men.

Whiche was in paradise, to haue
perfecte righteousness with im-
mortality: meaninge therby, that
wheras man had in Paradise free
liberty to purchase vnto hym self,
a full and perfecte righteousness
with immortality, & same is now
perished and losse, thzonghe bys
disobedience and fall. Secondlye,
he sayth, that free will is not so pe-
rished vnto sinners, but that they
synne thzough it, specially al those
that sinne with pleasure, whereby
he doth vnderstand, that soz to doe
freely and frankly the thyng that
is good, we haue need of the grace
of God, and that the same manne
which hath not the holy goste, and
which is not truely regenerated,
doth freely, and wythout compulsi-
on serue vnto sinne, in so muche
that he seemeth not to be the ser-
uaunt of sinne, because that the
uel that he doth, he dothe it volun-
tarily, freely and frankly. Who
doth not see nowe, that S. Augu-
stin

noted in
saint Au-
gustines
wozdes.

Against free will men.

Li. de spi
ritu et li.
tera. ca.
xxx.

Hisne speaketh nothings of suche a free will, as your faithfull guides do most shamefully goe aboute to maintaine and uphold. And therefore in an other place, he wyrteth on this manner: whye dare miserable and wretched men be proud, or boaste theym selues either of free will, also that they be deliuered, or of theyr owne strengthe, if they be already deliuered? And doe not marcke that in the very name of free will, libertie or fredome is signified.

But where the spiryte of the **L O R D** is, there is fredome and libertie: Therefore, if they be seruauntes of sinne: whye do they boaste theym selues of free will? For, of whome so euer anye manne is overcome, to hym is hee deliuered to bee bys bounde manne.

And if they be deliuered, whye doe they boaste theym selues as of theyr owne woorkes? Are they so free,

Against free will men.

free, that they refuse to be the ser-
uauntes of him: that saythe: with **John. 16.**
out me ye canne doe nothyng:
And in his booke, whiche he dyd
wyte of grace and free wyl, these
be hys woordes: Dure wyl is al-
wayes free, but it is not alwayes **cap. 16.**
good. For, eyther it is free from
righteousnesse, when it serueth
vnto synne, and then it is euyl, or
it is free from synne, when it ser-
ueth vnto righteousnesse, and then
it is good.

Whiche sentence he doth both
repeate, and also expound in hys
other woordes, sayinge playnely, **Li. ad bo-**
that manne is made free from **nifa. cap.**
ryghteousnesse, by hys owne free **ii.**
wyl, but that he canne not bee
made free from synne, sayng on-
lye by the grace of oure Savy-
oure.

Is not thys, I praye you, to de-
ryde and laughe to scozne, the
dayne Tytle and name of Free
wil?

DYDI.

Against free will men.

Obiectiō **DYDIMVS.** Yet, in the sayinge that I haue aledged, he dothe as-
 fyꝛme, and say, that God dothe re-
 quyre the woꝛkes of our fre will,
 whych can not be vnderstanded of
 synne. Foꝛ, God doth vtterlye foꝛ-
 bid it. Whereby I maye conclude,
 that oure will is free to doe good
 woꝛkes, els God woulde not re-
 quyre the woꝛkes of our fre will.

PHILALETHES. When I
Answer haue rehearsed vnto you the hole
 sentence, as it lyeth wyꝛtten in S.
 Auguſtin, then iudge ye your self,
 whether they do not folloꝛwe the
 steppes of theyꝛ greate graundfa-
 ther the deuell, in peruerſting both
 the ſcriptures, and also the aunty-
 ent fathers. And that ye maye be
 the surer of it, ye shall haue it ſpꝛok
 in Latin, and then afterwarde in
 Englyſhe. The Latin is this: *Pe-*
mo ſit remiſſus et ſegnis ad ſer-
mendum deo, nec ſic te gratia con-
fidat, tanque deus liberi arbitrii
ei⁹, quod per moꝛtē filii ſui repara-
uit,

Augu. li.
contra pe-
lagi. hypo-
ge.

Against fre will men.

ult, et sibi preparauit, opera non
requirat, imo declinet a malo et fa
ciat bonum. That is to say: Lette
no man be slacke and slothfull to
serue God, nor truste so bypon
grace, as though God shoulde not
requyre the woorkes of that free
will, whych he hath both restored
and prepared vnto hym self by the
death of his sonne. Wea rather: let
hym flye from euyll and do good. What
Any child may easely perceiue and free will
vnderstand of what fre will Saint saint Au.
Augustine doth speake there: euen doth vn
of that same free will whiche God derstand:
hath alreadye restored agayne and
prepared vnto him self, by the death
of hys sonne Iesu Christ, who on
lye is able to deliuer vs from the
seruitude and bondage of synne,
and by his holpe spirit to make vs
to do frely those woorkes, whych
God hath prepared for vs, to
walcke in. Therefore in an other
place, he saith plainlye these wo
rkes. Thinckinge diligently and
C. i. sayth.

Against fre will men.

Joem lib.
l. home.
rili.

faithfully on these and other lyke
thinges, let vs not consent oꝛ a-
gree vnto them, which extolling
fre will vnto pryde, do rather go
aboute, to cast it downe than to
set it vp. But let vs consyder with
all humilitie and lowlynesse the
sayinge of the Apostell, where he
sayeth: It is God that worketh in
vs both to will and also to worke:
and so geue thanks vnto our
Lorde and sauoure, whych with-
oute any merites goynge before,
God heale vs beyng wounded,
and God reconsole vs beyng ene-
myes, God deliuer vs from cap-
tyuetye, God bring vs from dark-
nesse vnto lighte, and from death
God call vs vnto life againe:
And confessyng humbly our infir-
mitie and weakenesse, let vs call
vpon his mercy, that syth he hath
pꝛeuented vs (accordynge to the
psalmistes sayng) with his grace
he bestoweth not only to kepe in vs,
but also to augmente and encrease
his

Against fre will men.

his gyftes or rather his benefites,
whiche he dyd vouchat to geue vs.
These wordes ar so plain, that any
childe is able to vnderstand them.
ALBION. They did yet aledge
an other place oute of his treatise,
vpon the first epistel of John. The
wordes are these : And euery man
that hath this hope in him, pour-
geth him selfe, enen as he is pure.
Se how he hath not take away fre
will, in so much that he did say: he
purgeth him selfe. **PHILALE-
THES**. The same fraude and de-
ceate shal ye fynde in the aleaging
of this place, that ye haue founde
alredy in þe aboue reherced autoz-
ties. For, it foloweth immediatly
after who doth purge vs but god?
But God dothe not pouge thee
agaynst the will. Therefore be-
cause that thou doste ioygne the
good will vnto god, thou purgest
thy selfe. Thou purgest thy selfe,
not of thy selfe, but of hym that
cometh to dwell in thee.

Cal.

pet

Against fre will men.

yet because that thou doste there
somewhat willingly, therfore is
some thinge attributed vnto thee:
that thou maist saye, as it is wryt-
ten in the xcvi. Psalme. Thou art
my heauper, do not forsake me. If
thou sayest: thou arte my heauper,
thou dost somewhat, for if thou dost
nothing, how dothe he helpe thee.

Here. S.
August.
speake
of the mā
that is al
redy re-
med.

For, and foremost we may easely
perceiue by the terte that he goeth
vpon, that he dothe speake of hym
that is already renewed in Christ:
els how coulde he haue anye hope
of life everlastinge: And for thys
cause he sayth by and by: Who doth
purge vs but God? But it is not
vnknown vnto you, that G O D
doth only pouрге vs through faith
in our sauiour Iesu Christ, which
faith, is the mother of hope. Ther-
fore, er we can haue this hope of
lyfe everlastinge, whiche the bles-
sed Euangelist Saint Ihou dothe
speake of there, we muste be pur-
ged through the saythe. It is plaine
then,

Against free will men.

then, that ther he speaketh of him, that is already made a newe creature in Christe, by whose spirite, which commeth to dwell in vs, we are purged and made cleane, and not of our selues.

ALBION. What meaneth he **Question** then, when he saythe: that **G D D** purgeth no manne agaynste hys wyll: where vppon he dothe conclude, that we do purge oure selues, because that we ioygne oure good will vnto God. And a lytle after it followeth: if thou sayste, thou art my helper, then thou dost somewhat: For, if thou doste nothing howe canne he healepe thee: Here do we learne, as far as I can gather by his wordes. Firste, that we must byng our good wyll vnto God: so, he wil saue no man agaynst his will. Secondly, that except we do somewhat, we can not say truelye, that God is oure helper.

DIDYMVS. Truelye that was
wel

Against free wil men.

wel marked of you, brother Albion, I thought mi self to haue made the same obiection, excepte ye had p^reuented me.

Answer

PHILALETHES. I do not deny but that we muste bypⁿge oure good wil vnto God. But of whom haue we this good wil: haue we it of oure selues, thincke ye: Heare what S. Paule saythe: It is God,

Phi. ii.

that wo^rketh in you, both the wil, and also the depe, rurn of his own good will. Where (as Saint Au-

Ad simpli
ci. li. i.

stine doth wypte) he doth sufficient ly declare, that it is God that wo^rk

Quest. xi

eth in vs, the good wil. For, if we should aske, whether the good wil be a gyfte of God: No, it is maruayle if any man dareth say naye.

Where vnto Fulgentius dothe agree, sayinge: Euerie good wo^rk then, whiche we doe wo^rke in god, the same dothe god wo^rke in vs. For, all thinges are of him, thou

Against fre will men.

throughte hym, and in hym. Both
oure good wyll then, and also
oure good workes be of hym.

Whiche thyng, the doctour of the
gentyles dothe affyrme with these
wordes.

It is God that woorketh in vs,
bothe the wyll and the dede, e-
uen of his good wyll and plea-
sure. We see then of whome we
hane this good wil, that we must
brynge into God, even of hym
selfe and not of vs.

For, it is he and none other that
dothe worke it in vs, by his holye
spirit.

And therefore, where he sayeth:
that **G O D** sancteth & purgeth no
manne agaynst his wil, the same
is mooste true: but as **Gregorye**
wryteth, he dothe preuent vs,
wyth his grace that we maye be
willinge, and wyth his healyng
hand he dothe folowe vs, least we
shuld will in vaine. And therefore
the

**Home. ix.
Ezechiel
lem.**

Against fre will men.

the church prayeth sayinge: Et nostras rebelles ad te compelle voluntates. That is to say: And compell o2 dyspne oure rebellious wyls vnto thee. Beholde (sayeth he) excepte oure rebellious wyl be dyspnen vnto God, it is not healed. So saith our saviour: No man is able to come vnto me, excepte my father doth drawe him. We are drawn against our wils, but we are lead willinglye o2 with our wils.

How of
vnwyl-
linge we
are made
willing.

How this
ought to
be vnder-

It appeareth by this, that of vnwillinge persons, we must, by the inward drawing of our heavenly father, be made willing: els oure wils can not be healed fro their natural rebelliousnesse, which we haue of oure fyrste parents Adam and Eue. Thus then we maye righte well say, that God sauerh no man against his wyl: For, why: He maketh them all willinge afore, whome he dothe saue. And whom he made willinge, them dothe he be also healpe, aide, and adlist, that they

Against free will men.

they maye doe the thinge, that he
 hath made them wyllinge to do.
 And so maye we asseyme boldely,
 that God is oure healer. because
 that beinge throughtlye regenera-
 ted & renewed in Christe, we do
 through the assistance and helpe
 of his holy spirit, worke with his
 grace. *E V T R A P E L V S.* Nowe
 maye ye perceave and see, what
 truth and faithfulness, your spi-
 rituall gentyll men do vse, in a-
 leadginge the olde writers of the
 auncient Catholyke church. And
 that all that they go aboute, is by
 booke and by crooke, to bringe
 men, from the true and right vn-
 derstandinge of of Goddes worde:
 and to plucke them from the trust,
 that they oughte to haue in the
 meare mercye and goodnesse of
 God, and in his gratuite and free
 grace, in to a bayne confidence of
 their own natural vertu & strenght.
 I woulde wythe, that at the least
 they woulde alwayes haue before
 their

standed,
 that God
 saueh no
 man a-
 gainst his
 wyll.

The faith
 fullnesse
 that the
 papistes
 do vse in
 alcaing
 the aunci-
 ent wri-
 ters.

Against free will men.

they: cles, this goodly sayinge of Eucherius bishop of Lyons: Christ saith he, is the tre of life, who so euer hath retyed forth his hand vnto him, shal liue: but free will, is the tre of knowledge of good and euil: Whosoener forsaking the grace of God, wyll taste of it, shal dye the death.

ALBION. Now wyl I tell you, what objections I made agaynst them. Fyrst, I dyd aske them why **Jeremy** did saye: **Howe** I knowe, **O Lord**, that it is not in mannes power, to order hys owne wayes, or to rule hys owne steppes and goinges:

PHILAS. He did go oute of youre matter. For, your communication was of heauenlye and spyrituall thinges, that is to saye, of the knowledge of God, and of his blessed will, and whether we can rule oure selues accordynge vnto it.

Whiche to doe, it lyeth not in the power or fre will of man. But ther

Jeremy

The tre of life.

*arbor scientie
boni & mali.*

Jer. 1.

Against fre wil men.

Jeremye dothe speake of carthlye
thynges, and which do pertain vnto
to this pzeſent life. In deede, God
hath yet left in man a certayne na-
tural light, wherby he may know
what is good ſoz this pzeſente lyfe. Nothing
of the bodye and ſoz the gouerne- can be
ment of his houſe, but yet nothing broughte
can be bying to paſſe, wythout the to paſſe
ayde and heaſpe of God. So muſte by the in-
the ſaying of the wyſe manne be deſyre of
vnderſtanded, where he ſaythe: A man with
man deuileth in hys hart, but the out the
Lord ordzeth hys goynges. Alther helpe of
vnto the common Prouerbe dothe God.
agre, that is to ſay: Man doth pur- Pzo. xvi.
poſe, but God dothe diſpoſe. How
be it, I woulde ſayne knowe,
what aunſwere, they made vnto
you.

ALBION. They dyd aunſwere
me, that in deede manne was not
able manye tymes to byinge that
thyng to paſſe, that he woulde
withoute the grace of God: & that
it lyeth not in the power of man

Against fre will men.

to walke vp rightly in the waye of
righteousnesse without thassistance
and healpe of the holy ghoſte. And
foz the pꝛobation of it, they dyd
bꝛyng in certayne places, whiche
ye haue aladged already, as theſe:

John. iiii.

ii. Coz. iiii

Jam. i.

A man can receaue nothing at all,
except it be geuen hym frō aboue.

Again: we are not able of our ſel-
ues to thinke a good thought, but
all our ablenesse commeth of God.

Also the ſaying of Sainte James,
where he ſayeth: Euery good gift
and euery perfect giſte is from a-
boue, and cometh downe from the
father of light.

E V T R A. I chaunced once to rea-
ſon with a great doctoꝝ of diuinity
who did affirme, that it dyd lye in
our power to receyue the grace of
God when it is offered vnto vs, ma-
king a great bzagge, that he was
able to pꝛoue it by manifeſt textes
of the ſcripture. Then dyd I aſke
the gentle manne whether it was
not a good gift to receiue the grace
of

Against free will men.

of God, when it is offered: whyche thinge he did graunte by and by.

Then did I make mine argument after this manner: Euerye good gift is from aboue, and commeth downe from the father of lyghte.

But to receiue the grace of GOD when it is offered, is a good gyfte, ergo it commeth of God, that we do receyue hys grace, and not of our selues.

DYDIMVS. What answer did he make?

EUTRACH. What answer he made me: I warrant you, a doctoꝝ lyke answer. For, by and by he tooke hys gloues from vnder his girdle, and did cast them vnto me, saying: Loe, I geue you these gloues, bee they not yours, when I haue geue you them: can it be said, that they be mine stil?

PHILACH. What was answered like a doctoure. But go on stil brother Albion, I praye you dyd they aleadge any moze?

Argumentu

The sub-
stantiall
Answer
of a po-
pish doc-
toure.

ALBI

Against free will men.

Gregori:
usin psal
mos.

ALBION. *Pres.* For, they dyd
aleadge Gregory, who wyrtinge
upon these wordes of the Psal-
mist: My soule thyrste i hfor thee in
a barren and dry lande, where no
water is: saith plainly these wo-
des: With that fre wyll hath bene
corrupted in our fyrste father, we
are not able to wyrt a good thyng,
ercepte we be healped wyth the
grace of God.

PHIL ALET HES. I knew
ryghte well, that youre saythfull
guydes, shoulde be sayn at length
to crye peccanti, and to recante
their dyuelyshe and erroneous o-
pinyon.

The ene-
mies of
the truth
are
against
them
selues.

For, if ye marcke well the defi-
nition, that they gaue vnto free
wyll: ye shall fynde, that they dyd
attribute nothyng at all vnto
the grace of God, yea no mention
at all, was made of it. *Pe se* now
that they saye agaynst theyr own
selues: wherein, they doe shewe
theyr

Against free will men.

they: ignorance and beastishnesse.

They hadde spoken so largelye wythoute the booke, that they wer sayne to goe backe, and to unsaye agayne that whych they had sayde afore. But vppon this tittle of **Jeremy** I myghte make myne argumente after thys manner: If man canne not wythoute the healpe of **A minor** God, bryngyng earthlye thynges to **ad maius** passe: howe muche lesse shall he be able wythoute the grace of God, to come to the knowlodge of heavenly thynges:

ET TR APE. Herein may we see the beastishnesse of these bragging marchauntes of the cleargy. For, they do assone aledge that, whych maketh agaynst theym, as that whych seemeth to make for theym. For, if all thynges be well consydered and marked, the laste authorities of the scripture, which they dyd aledge wpth the sayinge of **Gregory**, doe make for vs all together.

AL

Against free will men.

ALBION. I doe confesse that it
so. Howe be it, they alwayes har-
ped vpon this stringe, that manne
hath free will, and that such senten-
ces and sayinges do not take away
fre will from vs.

It is hard
to take
ought fro
a naked
man.

PHILAS. I know well ynoughe,
that such sayinges can not take a-
way free will from vs. For whye:
we haue it not. And howe coulde
that thyng be, taken awaye from
vs, that we haue not: Now so euer
the matter goeth, such sentences
do plainly declare, that man hath
not such fre will, as they do mooste
lyingly asseyrme.

ALBION. Therefore, I asked
them, whye oure sauoure Iesus
John. vi. Christ did saye: No man commeth
vnto me, excepte my father do be-
dyaue him. For, it appeareth by
these wordes, that man hath no
fre will at al to do wel.

PHILAS. What coulde they say to
you againe?

ALBION. They alleadged Chas-
tosome

Against free will men.

Chrysostome against me, wher he writeth in this maner. The Manicheans did go aboute to proue by this place, that we are able to do nothinge of oure owne selues: But they do not vnderstande it well. For, by this sayinge free will is not abolyshed and put downe, but it is shewed and declared, that it hath alwayes neede of the helpe of God, and that God draweth no man against his will, but such, as do, to the vitermost of their power endeouour them selues to come vnto him. And in an other place he sayeth; that God compelleth no manne to come vnto him against his will: but that he doth drawe Pauli. them, that be willinge or that receiue theyr handes vnto hym, soz to be drawen of him.

PHILALETHES. The expo. How the fiction and sayinge of Chrysostome saying of is partely true. For, I do graunt Chrysost. that God shall neuer saue them, some ouer that be obstinate in their wycked, ght to be

D. f.

nesse taken.

Against fre will men.

ness, or that do obstinately perse-
uer and continue in their unbelief.
To be shorte, I do confesse, that
God wyll saue no man, excepte he
doth consente and agree first, and
haue a wyll to be saued. But in
this doth lye all the matter, whe-
ther we haue thys wyll of oure
selues or not. But we haue alre-
dye sufficientlye proued bothe by
the scriptures, and also by many
authorities of the auncient fathers,
that it is God onely that worketh
in vs bothe the wyll, and also the
deede, accordinge to his good plea-
sure. We must then vnderstand,
that God sauerh no man that is
unwyllyng to be saued, or that
doth withstand and resist alwaies
his blessed wyll and pleasure: but
afore that he sauerh any man, he
maketh that same manne by his
grace, to consente and agree vnto
his blessed wyll and pleasures
yca, he doth reach forth his hand
vnto him, so, to plucke him vp.

AL

Phil. ii.

SC 71108
1111111
1111111

Against fre will men:

ALBION. They did saye vnto me in dede, that by the same dra-
winge, we must vnderstande the
grace of God whiche dothe pre-
sent vs: or his inwarde admony-
tion and callinge, whereby we are
moued to do good, and to be obe-
diente vnto the lawe and commaun-
dementes of God.

Marke
the vnsta-
blenes of
the ene-
myes of
God.

PHILALE. I knewe righte
well that they shoulde be sayne at
length maugry their smothe shauē
faces to attribute al vnto the grace
of God, whereby he doth moue, cry-
p, and wake out of slepe the will
of man, geuinge it strength to rise
vp, and to come vnto him, where-
by also he dothe reuele and open
vnto him, the miserie and wret-
chednesse, that he was in, and
whyche was hydden from hym,
and whereby he dothe strengthen
hym to walke in hys lawes and
commaundementes, and to doe
the thyng that is acceptable be-
fore hym.

E. 11.

AL

Against free will men.

Ro. vii.

ALBION. I did also, as occasion gaue me, alleadge vnto them this sayinge of Paule: I knowe that in me (that is to saye, in my fleshe) dwelleth no good thinge. No wyl is presente wyth me but to per-
seuerme that, which is good, I finde not. For, the good that I wyl, do I not, but the euill, which I wyl not that do I.

PHI. I woulde fayne heare what answer they made vnto you.

ALBION. They did by and by
An obiection byynge in Chrysostome, who ex-
tension oute pouding this place, doth say that
of Chryso by these wordes the Apostell doth
Rom. not take awaye free wyl, nor yet
bying in any necessity or compulsi-
on. For els in steede that he did say,
nolo, I wil not, he shuld haue sayed
cogor, I am constrained. Which
thing he did not.

Answer

PHI. If the exposition of Chryso-
stome wer true, then must we con-
fesse, that. S. Paul did voluntarely
of his free wyl y thing that was
euill

Against fre will men.

will, and that he did willingly, & of a sette minde forsake the good that he mighte haue done. But to say so, were to blasphemie, not onely the Apostle, but also the holye ghost, that was in hym. For, who would say, that after Saint Paule was once conuerted and renewed in Christ, he did sinne voluntarely, or that he did for the nonce, and of a set mind, forsake the good thyng, that he myghte haue done? I aske you: if ye shoulde doe that thyng, which ye wold not do, wer it not by compulsion, that ye shuld do it.

ALBION. Yes verely.

PHILALE. Know ye then, that A glosse thys is a glosse of Orleans, whiche destroyeth the text. For, Christians. Some maketh there no dyfference, betwixt the carnal manne, maketh and the manne that is renewed in no Christe.

dyfference

Where as Saynte Paule dothe betwixt speake there of the manne that is the car-

D.iii.

re, nall man

Against fre will men.

and the
man that
is regene-
rated.

In them
that are
borne of
new ther
is a cony-
nuall bat-
tyle be-
twixt the
spirit and
the flesh.

The
fonde ob-
jection of
the ene-
mies.

regenerated or borne of new, whiche thing he doth vnder bys owne person, that we might be the surer that it is so. For, ye shal vnderstand that as the carnal and fleshy men do geue them selues frely to be the bounde seruauntes of synne, so in them that be renewed in Christe, and made newe creatures by bys holy spirit, there is alwayes a continuall batayle betwixt the spirite and the flesh, so that the euil that they do, they do it, being ouercom by the flesh, which dothe alwayes lust against the spirite: And if they leaue anye good thinge vndone, whych they wolde do, it is because that the rebelliousnes of the flesh wyll not let them, nor yet suffer them to do it.

ALBION. They said moreover that if I woulde well marcke, to what purpose, Sainte Paule dyd speake that, wayghinge the wordes that go before, and the wordes that come after, I shoulde fynde, that

Against fre will men.

that Saint Paul doth speke there
of the sensuality of man, which is
alwaies repugnant vnto reason,
because of oure corrupted nature,
and not of fre wyl. For, he saythe
by and by after: It is not I that do
it, but sinne that dwelleth in me.

PHIL ALETHES. Although be Answer
this be the distinction of a Philoso
pher, going about to defend mans
strength, and to proue that reason
is perfect in hym, I meane, in mā,
yet if ye wil marke diligently the
woordes and sayinges of youre
saythfull guydes, ye shal find that
there was a certayne repugnance
in Saynt Paule.

It followeth then, that there
was in hym no suche Free wyl,
as they doe boaste of. For, it was
not the wyl of Saynte Paule,
that dyd the same euill, but bys
sensuality.

Wherefore, the wyl oughte to
haue respycted this sensualitye, if it
be so stronge, that it is able to doe

D.iiii.

what

Against free will men.

What soeuer it wil. Neuerthelesse
S. Paule, afoze he spake thus, had
sayd: we know that the law is spi-
rituall, but I am carnall, sold vn-
der synne. He se how he sayth. E-
go, I. Whereby he dothe vnder-
stand all that was in hym of hys
cozrupted nature, as is both mans
reason and wyl: he saythe not my
sensuality is sold vnder sin, but he
saith: I am carnal & sold vnder sin.
And afterwardes he called all hys
cozrupted nature, synne, sayinge:
It is not I that do it, but sin that
dwelleth in me: vnderstanding by
sinne, the natural cozruption that
was in him. The holpe scrypture
doth put no difference betwixt sen-
suality and reason, makinge reaso-
more perfect than the sensuality is
in heauenlye thinges, or in thyn-
ges that pertayne to saluation.

In thin-
ges that
pertain
to saluati-
on mā is
altoget-
her sen-
sualitie.

For, man hym self beyng not yet
renewed, is altogether fleshly and
carnall, he is nothinge els, I saye,
but sensuality. Wherefoze, brother
Albion

Against fre will men.

Albion, beware of such doctours,
as your bragging faithfull guides
be, whiche haue lieuer to followe
heathenish philosophers, than the
spirit of God. For, such doctoures
do all that they can to caste manne
headlong into hell, being like vn-
to the serpent, whyche sayde vnto
Eue: ye shall be as God, knowing
bothe good and euell. For, to sette
man vppon his fre wyl, is to sette
man vppon a reede, and vpon ba-
nishing smoke.

gene. iiii.

DYDIMVS. What if I should re-
son thus with you: Either synne
is of necessity, or it lieth in the wil
and power of man: If it be of ne-
cessity: that is to saye, if a man by
necessitye is dzenen to it, whye
should he be punished for it. Again
if it lieth in the wyl and power of
man, then can it be shunned and a-
uoyded, that is to say, a man maye
chuse, whether he will sin or not.
Where vpon I may conclude that
either God is vnrightheous in pu-
nishing

Obiectio

Against free will men.

gene. liii

punishing menne for the thynges,
that they be byyuen vnto by neces-
sitye, or that we haue free will to
do what we list. Whiche thyng se-
meth to be moſte true, by the wo-
rds, that God dothe speake vnto
Cain, saying: if thou dost ryl, thy
synne lyeth open in the doore. Let
it be subdued vnto thee, and rule
thou it.

Answer PHILALETHES. Thys obtec-
tion, were the Pelagians wont to
make against Sainie Augustyne.
Howe be it, I wyll not burden
them wylh such abhomyable be-
resyes, til we haue fully discussed
the hole matter.

Fyrste and foremost I saye, that
synne oughte neuerthelesse to bee
imputed, though it be of necessitye.
For, if anye manne woulde
dyspute wylh G D D, or woulde
vnder thys ppretence escape hys
iudgement, because that he coulde
do none otherwyle, he hath thys
answer ready.

Ehy

Against fre will men.

Thy destruction commeth of thee,
O Israell, but in me onlpe is thy **Oser. iii.**
healpe. For, whence commeth
this unabilitie or necessitie, that
manne goeth about to excuse hym
selfe by, but of the corruption of
hys nature? And whence commeth
thys corruptyon, but that manne
dyd rebell againste God hys crea-
tour? If all men be giltye of thys
disobedience and rebellyon, lette
them not thyncke, that they shalbe
excused by necessity, wherein they
haue a most euident cause of theyr
damnation.

Saint Augustine doth expounde
it none other wyse than I do, whē **Contra**
he saythe: I do boldlye asseyme, **fortunat**
that free wyl was in that manne, **dispu. xi.**
that was created fyrst, for he was
so made, that nothing could wyth-
stand his wil, if he wold haue kept
the commaundements. But after
that he hath synned throughte hys
fre wyl, he dyd cast vs all that be
come of hys stocke into necessitie.

Thys

Against fre will men.

necessitas.

Man is
not ma-
ster of his

John. viii

This necessary then, that we be in-
commeth of the disobedience and
rebellion of our fyrst parēt Adam.
Therfore no vnrighteousnesse can
be imputed vnto God, though he
punisheth vs for those synnes that
we be dyguen vnto by the same ne-
cessitye, that we haue of the origi-
nall corruption of oure owne na-
ture. Secondlye where they saye,
that if sinne lieth in the wyll of
man, it may be shunned and auoy-
ded, that is to saye. We may chuse
whether we sin or not, that same
were moſte true, if man were ma-
ster of his own wyll. But we haue
alreadye proued, that the wyll of
man, aſoze he be renued in Chriſt,
and reſtozed againe by his holpe
ſpirit, is in the thraldome and bon-
dage of sinne, and can in no wyſe
be deliuered from it, till the ſonne
of God hath made it free by his ho-
lye ſpirit. In the meane ſeaſon, I
meane, while it is free from righ-
teousnesſe, and ſeruant vnto syn.

Against free will men.

It can do no more but sinne stil, accordinge to his corrupted nature. yea, we do learne by the wordes of Paule, whiche were rehearsed euen now, what strife and battail there is in the will of manne, being already renewed in Christ, so that many times he cannot do the good thing that he would, and the euil that he would not, the same is he sayne to do, so violente is the remnaunte of sinne, that contynueth in manne alwayes vnto his lyues end.

Rom. vii

D Y D I M V S. But what say ye to the place, which was alledged oute of Genesis, where the Lord saith these wordes vnto Caine: if thou doste euill, thy sinne lieth open in thee, and rule thou it: do not these wordes declare plainly that sinne lieth in the power of manne, and that he maye rule it, as it pleaseth hym?

Obiectio

gene. iiii.

P M I. Ye shall vnderstande that

Answer

*The place of the argument
is vnderstande*

Against free will men.

The
place of
genesis
being ob-
jected by
the ene-
mies hath
ben per-
verted.

How the
place of
genesis
ought to
be vnder
stande.

this place hath bene euyl transla-
ted out of the Hebrew. For; wher
they should haue sayed interroga-
tiuely, and in the masculine gen-
der: Shall he then be subdued vn-
to thee, and wilt thou rule him?
They did put away the interro-
gatiue poynt, & did set fourth the
setence in that article of neuter gender
as though it ought to be referred
vnto synne wherof he spake be-
foze.

DIDYMVS. I would fayne heare
what ye can make of it.

PHILELTHES. It is not vn-
knowne vnto you, that both Abell
and Cain had offred sacrifices vn-
to the **L O R D**, Cain of the
fruyte of the earthe, and Abell
of the fyrstlynge of hys shepe
and of the fatte of them, and that
the Lord had a respect vnto Abell
& his offering, but not vnto Cain
nor yet to his sacrifice. Wherefoze
he was exceedingly wrothe, so that
his countenance changed.

Howe

Against free will men.

Nowe we must consyder the causes, why Abell and his offering did please God, and why againe God had no pleasure in Cain noz yet in his offryng. Forsoth because that Abell did offer wth saythe, and the other wthoute saythe. What soeuer then Cain did, was synne. For, wthoute saythe it is vnpossible to please God: & what soeuer is not of saythe, is synne. Therefore, Caine had more iuste occasyon to be angrye wth hym selfe, and wth hys vnbelief, than wth hys brother Abell, who was both innocent, and dyd walcke by rightye before God, doing al that he dyd wth a synceare and pure sayth. That therfore Cain might the better perceyue hys own fault the **L D X D C** doothe playnlye declare vnto hym, that all that he dyd, was synne. Else if he had done well shoulde not he hane ben as well regarded, as hys brother Abell.

Why A.
bels sacr.
fice was
accepted
before
god, and
Cains sa
crifice re
fected.
Heb. xi.
No. xiii.

But

Against free wil men.

But his vnfaithfulnesse, that dyd
 lie in his hearte, did witnesse that
 he did not walke vprightly befoze
 god. **W**hich thing he vnderstode,
 when he saide: if thou doste euill,
 doth not thy sinne lie open in the
 doze: **T**hat is to saye: if thou doste
 the thing that thou dost vnfaithful
 lye, dothe not thy conscience beare
 recozd of the same, and is alwaies
 readye to condempne thee: **W**hat
 cause haue thou then to be angrie
 with thy bzother, because that he
 doth walke vprightly befoze me,
 and with a pure and sincere faith:
In thinges that pertain
 to the true
 woꝛship, shal he be subiect vnto thee in such
 thinges, or shal he be ruled by the
 pinge of in thinges that pertaine to the
 god we true woꝛshippynge of me:
 must be
 Some do reade it withoute an
 subiecton interrogatise poynt on this wise:
 to noman he shal be subiecte vnto thee, and
 but vnto thou shalt rule him. **W**herby they
 the woꝛd do vnderstande, that when Caine
 of god did see that his bzother Abell was
 onely.

Against free will men.

In such fauour with God, he was
affrayed least he shoulde lose the
righte of the first bozne, and that
Abell shoulde be his Lord and ma-
ster. And for this cause he did con-
ceiue a deadly hatred against him,
seekinge all maner of meanes to
tydde him oute of the waye. The
Lord therfore, for to put him out
of that foolyshe feare, that he was
in, did certifie him, that notwith-
standinge the fauoure that he dyd
beare vnto Abel, he shuld not lose
one tote of his dignity and honour
but that Abell shoulde accor-
dinge to the ryght and order of his
byrth be subiecte and obedient vn-
to hym still.

Thus doth Chrysostome expound
this place of Genesis. Whose Chrysost.
words but for tediousnesse I wold in gene-
raue here aleadged, as they doe sim-
lye in his exposition vpon the first
booke of Moses.

D I D Y. If both vertu and vice do
not come of the free election of **Objectis**
C. 1. the

Against free will men.

the minde: Whye shoulde man be punished for vice, or rewarded for vertue?

PHILALETHES. This argumente did the Pelagians vse also, as Sainte Jerome dothe write rehearsing their very wordes which are these: *Quod si gratia dei in nobis agit, illa ergo, non nos qui non laboramus coronabitur.* That is to say: If the grace of God dothe worke in vs, therefore it shall be crowned; and not we that laboure not. As touching punishmentes, I saye, that we do deservingly suffer the, sythe that synne cometh of oure selues. For, what dothe it skyll whether we synne throughte free wil or other wyse, syth that of our owne nature we be synne altogether, yea and the bounde slaues of synne: doth not Sainte Paul saye that of oure owne nature we are the chyldren of wrath? If we be the chyldren of wrath, what are we elles but chyldren of damnation

Episto.
ad ctesio
phontem
& dialo. 1.

What we
ought to
iudge of
the pu
nishment
for synne

Ephr. ii.

Against fre will men.

flon, and fyre brondes of hell: And
as touching therewards of righte-
ousnesse, what absurditye were
it to saie that they come of the free
mercy of God, rather than of our
owne merites and deseruinges: **What**
We ought
to iudge
of the re-
wards of
righteous-
nesse.
Rom. vi.
Doth not Saint Paule saie, that
lyfe euerlastyng is the gyfte of
God: How could lyfe euerlastyng,
whyche is the most sure rewarde
of good woorkes, be the gyfte
of God, excepte it were freely
geuen: But yf they woulde heare
of what begynnyng the holpe A-
postell dothe fetch the gloze of
the Saints, they shoulde easely es-
pye out their owne errour: Whom
(sayeth he) he hath chosen, them
did he call, whome he hath called,
them did he iustifye, and whom
he hath iustified them dyd hee
glozifye.

Wherefore then, by the sayyng
of the Apostell are the faythfull
crowned wyth eternall and euer-
lastyng gloze?

C. ii.

be

Against fre will men.

because forsooth that by the free
mercy of God, and not by their
owne industrie, they be both cho-
sen, called and iustified. Why
should any man fear then, y^e ther
shoulde be no more merites if free
will were ouerthrowen? Or why
shoulde any manne flye from that
thinge, that the scripture doth call
vs to? What haste thou (sayeth
saint Paule) that thou hast not re-
ceyued? And if thou hast receaued,
why dost thou boast, as though
thou haddest not receiued? We see
that he dothe therfore take awaye
all thynges from free will, be-
cause that he wold traue no place
vnto merites. But God as he is
rich in doyng good vnto all men,
so the gyftes that he geueth vnto
vs, he maketh them oure owne,
and so rewardeth them as oure
owne.

And therfore sainte Augustine
Epist. lviij sayeth: *Nihil es per te. Peccata tua
sunt, merita autem dei.*

Sup.

Against free will men.

*Supplicium tibi debetur : et cum premium
venerit, sua dona coronabit non merita
tua: that is to saye : Thou arte no-
thing by thy selfe. The sinnes are
thyne owne, but the merites are of
God. Punishment is due vnto thee,
and when the rewarde dothe come,
he sha'l crowne his giftes, and not In Psal.)
thy merites. And in an other place lxx.
these be also his woozdes: Si reddes-
tur tibi: quod debetur puniendus es. Quid
ergo fit? Non tibi reddit deus debitam
penam, sed donat indebitam gratis
am. Si vis esse alienus a gratia iacta me-
rita tua. Whiche we maye English
after this manner: if that be ren-
ded or payed vnto thee, that is
due, thou muste bee punyshed.
What is done then? God dothe not
render or paye vnto thee the pu-
nishment that is due or deserued:
but he geueth vnto thee, the grace
that is neyther due nor deserued.
If thou wylte be putte from the
grace, bothe for the thyne own me-*

C.iii.

rites.

Against free will men.

rites. But what neede I: to aledge any moze sayings of his, syth that all his woꝝkes, be full of suche sentences? Wherby it dothe appere, that he dothe adscribe no-thinge at all vnto the merites of men, but all together vnto the free mercy and goodnesse of God. And therfoze the argument that ye did brynge, maye rather be called the argumente of an heathenish philosopher, than the argument of a Christian doctoure.

Obiectiō ALBION. This was also one of theyꝝ arguments, wherby they went about to pꝛoue that we haue free wyll.

Wherfoze, say they, shoulde any exhortations be made vnto the people, or wherfoze shoulde they be rebuked foꝝ their synnes, if it lieth not in them to obey, or if it lyeth not in theyꝝ power to shun vice and to embrace vertue?

PHILALETHES. Suche ob-
iects

Against free will men.

sections were made vnto S. Au-
 gustine, wherfore he was compel-
 led to make a booke de correptione et
 gratia, that is to say: of rebukynge
 and of grace. Wher he doth stout-
 ly confute all the objections and
 argumentes that the aduersaries
 can make, which maye be reduced
 and brought to this short and com-
 pendious summe: A man, knowe
 in the commaundemēt, what thou
 art bound to do. In the rebuking,
 learne that throughte thyne owne
 fault thou hast it not, and in pzaier
 learn whence thou must receiue
 thyng y thou wilt haue. First, we
 are not alone in this cause, but
 Christ & al his apostles. Let them
 see how they can chist, hauing to do
 with such aduersaries. Because y
 Christ saith y we can do nothyng
 without him, dothe he lesse rebuke
 them therefore that withoute him
 did euil: or dyd he lesse exhor-
 te all men to geue thē selues vnto good
 woorkes: Howe sharpe he dothe

Answer
 made out
 of sainte
 August.

In his de
 correptione
 et gra-
 tia.

John. xv.

Against fre wil men:

1. Coz. xvi

Rom. ix.

Saint Paule inuighe against the
Cozinthians for the neglecting of
christian loue and charity: and yet
at length he desireth of God, that
he vouchsafe to geue them christi-
an loue and charity. ¶ Wherein
the Romaines, he doth testify that
it lieth not in the wyl and renning
of man, but in the mercye of God:
yet after wardes he dothe not cease
to admonishe, to exhort and to re-
buke. ¶ Why doe they not therefore
warne the Lord, or geue him coun-
sel, that he do not lose his labour,
requiring those thinges of menne
which he alone is able to geue: Or
rebuking them for those thinges,
which only throughe the lacke of
hys grace are committed: ¶ Why do
they not warn Paul to spare them
in whose power it lieth not to wil
nor to renne, without the mercye
of God, wherof they be al together
destituted: As thoughe the Lord is
not able to shewe a sufficient rea-
son or cause of his doctrip, whiche
in

Against free will men.

In dede doth offer it self vnto them
that do godly and reuerently seke
fo2 it. Merely S. Paule dothe well
declare and shew how much, both
exhorting, and rebukinge are able
by them selues to change the min-
des of the hearers, when he wry-
teth, that neyther he that planteth
is any thing, no2 he that watreth,
but that it is the Lord that giveth
the encrease, which only worketh
effectuously. Wherefoze then do the
exhortations serue? If they that
be of an obstinate hearte doe con-
temne and despise them, they shall
be fo2 a witnesse vnto them, when
they come befoze the iudgemente
seat of Christe. Yea nowe at thys
p2esent, they do already beate and
smite they2 consciences: Fo2, al-
though they laugh them to sco2n,
yet they be not able to dysalow
them. But what shoulde they doe?
Sith that the softnesse of the hart,
which is necessary vnto obedience
is denied vnto theym: yea rather
what

1. Cor. 1.

Question
Answer

Against fre will men.

What are they able to say, sith that they can impute the same hardnes of their own harts, but only to the selues: but the chief vtility is to be considered in the faithfull: For as the Lord doth wooke in them, all thinges by his holy spirit, so dothe he not neglect h instrument of his word, no yet occupy it, wthoute efficacy or effect. Let therefore the truth stand, that is to saye, let all menne be sure of this, that all the hole strengthe and vertue of the godlye dothe lye only in the grace of God. Whye be they warned of theyr duetye, and not rather permitted all together vnto the guiding or gouernment of the spirit? Whye are they stirred and moued with exhortations, sythe that they can make no moze haste, than the spirite dothe p^{ro}uoke them forwardes: whye are they rebuked, if they go at any time out of the way: sith that they fall through the weaknesse of theyr flesh? O man what art

An other
question.

Against fre wil men.

arte thou, that darest prescribe a
law vnto God: If by exhortatyon **Answer**
he wyl haue vs to be prepared to
receiue the same self grace, where
by we are made obedient vnto his
word: is there any thing that thou
canst iustly reproue in this deuine
policie of his: If exhortations and
rebukings shuld serue for nothing
els amonge the godlye, but for to
rebuke synne, they oughte not to
be cōpted vnp̄fitable. But now,
sith that the spirite workyng in,
wardlye, they doe p̄fytte muche
for to kyndle in menne a desyre
of goodnesse, to shake of slouggish
nesse, to take awaye the pleasure
of wyckednesse, and the poyson-
ned sweetenesse of it: and con-
trarywise for to engender in them
a hatred and tediousnesse of vyce,
and of this wicked and synnesfull
world, who dareth saye that they
be superflue or vnp̄fitable?

The p̄fytte
of ex
hortations
vnto the
godlye.

Against fre will men.

EVTR SPELV S. Here in derde
S. Augustin doth answer thzough
ly the vain obiections of the Pela-
gians, so that any reasonable man
oughte to contente him selfe wyth
his answer. Now be it, me thinke
that they were sufficiently answered
already in our firste communi-
cation, that we have had this mo-
nyng of the deuine pzedestinatyon
of God.

What
maye be
gathered
of Saint
Augusti-
nes wo-
rdes.

ALBION. Thys haue I gathe-
red out of the wordes of S. Augu-
stin: that God doth two manner of
waies worke in hys elect and cho-
sen; Inwardly wyth his holpe spi-
rit, and outwardly with his word
with his spirite he maketh theym
new creatures, lightenyng thei-
r mindes, and kindeling theyr har-
tes with the loue of righteousnes.
With his wooorde, he dothe moue
and cyze them to desire the same
renewing, to seke for it, and to em-
brace it. And to both of them doth
he stretch forth his hand effectuous-
ly

Against free will men.

ly, according as he hath appoynted and ordained. And when he doth send his word vnto the rep^{re}hate, though it be not for they^r amendment, yet it is to this ende, that they may in this present world be confounded with the testimony and witnesse of they^r owne conscience, and also be made vnerusable agaynst the day of iudgement.

But what can ye say to these places of the scripture, that they did a leadge vnto me: I wyl willingly offer sacrifice vnto thee. Agayne: I wyl of my free wyl praise and laude thee. Item: Let thyne hande be ready to saue me: For, I haue chosen thy commaundements: Do not these wordes of the prophete David declare plainly, that the thing, that he did, he did it willingly, frely and frankly?

PHIL A. I saye, that they make o^r put no difference betwixte the man that is already renewed by the spirite of God, and the manne that

why god
doth send
his word
vnto the
rep^{re}hate.

Obiectio

Answer

Against free wil men.

that is altogether carnal and fleshly. For, the man that is not regenerated or borne of newe, Wyl speake no such wordes as David dyd. For, they are the wordes of a manne, that is alreadye made a newe creature by the Spirit of God. This will then that was in David did not come of hys owne self nor of his fre will that he had of his owne nature: but it did come of the spirit of God, who dyd geue this will vnto David. For, Iesus Christ him selfe doth say: Verely, verely I saye vnto you: excepte a manne be borne from above, he can not see the kingdome of God. Where by he dothe meane, that manne is able to doe nothyng that is pleasaunte or acceptable vnto G D D. Nor yet taste the swetenesse of the heauenly kingdome, excepte it be geuen vnto him.

John. iii

ALBION. If (said thei vnto me)
Obiectis we haue no free wil, why shoulde
God

Against free will men.

God so manye times call synners
vnto repentance: were it not la-
bour lost so to do: How manye ty-
mes doth he by his Prophets crye
out and say: Turne ye vnto me, al
ye endes of the earthe, and so shall
ye be saued: Againe: Tourne vnto
me and repent. If menne haue not
fre wil to do these thinges the pro-
phets do laboꝝ in vaine.

PHILALETHES. If ye marke
wel the talke and communication
of youre faithfull guides, ye shall
easelye perceiue, that they be not
thoroughlye exercised in the scrip-
tures. For, God doth not so speake
vnto menne by hys Prophettes,
because that synners are able of
theyꝝ owne selues to turn vnto hi.
DIDYMVS. Howe be ye able to
proue that?

PHILALETHES. First, wher
Esay saithe: in the persone of the
Lorde: Tourne ye vnto me, and
ye shall be healed: by and by here,
mye dothe crye oute and saye: O
Lorde

Esay. xlv

Eze. xlviii

answer

Esay. xlv

Against free will men.

Lord, turne me, and I shalbe turned. For, thou arte the **Lord** my **God**. **Yea,** as thou turnest me, I shal refozme my self. **Again:** the **Lord** dothe commaunde, that
Jer. lxxi. we shoulde circumsise oure owne heartes: yet by **Moses** he dothe declare, that the same circumcision is made with his owne hande. **He**
Dent. xxi. doth also require the renewing of our heartes: but in an other place, he doth plainly testify, that it is he him self that giveth it. **Like therfore,** what **God** doth promise, that do we not by oure free will or nature (as **S. Augustine** saith) but **G D** dothe it, by his grace. **And**
The rule this is the first thing, that he dothe
of Titus, bid vs to marke amonge the rules
nus. of **Titus,** that is to say, that we shoulde note diligently the difference that is betwixt the law and the promises or betwixt the commaundementes and the grace. I maye here bringe in, manye other
Act. xv. lyke places: **Paule** and **Barnabas**

Against fre will men.

Do exhort the faythfull to abyde
and perseuer in the grate of God.

But Paule in an other place doth:

shewe, whence, that vertue of con-
fiance and perseuerance dothe

come: fynally my bzyetherne (saith Ephe. vi.)

be strong in the Lorde. Againe

for this cause do I bowe my knees

unto the father of oure Lord Iesu

Christe; that he woulde graunte

you actyvinge to the ryche of

his glozy, that ye maye be streng-

thed wyth might, by the spirit of

inner man, that Christ may dwell

in your hartes by faith.

Whereouer he sayeth: Crede not

the holpe spirit of God, by whom

ye are sealed unto redemption.

But the thyng that he doth re-

quyre there, because that it cannot

not be perfourmed by menne; he

doth desyre God to graunte it

to the Thessalonians, sayinge:

wherefore; we pray alwayes for

you, that your god make you wor-

thy of your callinge, and fulfyll al-

F. i.

good

Against fre will men.

good purpose of his goodnesse and the worke of sayth wth power, that the name of oure Lorde Iesu Christ, maye be glorified in you, and ye in hym throughe the grace of our God, and of the Lord Iesu Christ. These places do sufficiently declare, that what so euer God dothe requyre of vs, the same he must worke in vs by his holpe spirite, for of our selues we are able to do no maner of thing, & good is:

Question

D. I. D. Y. Why doth God the speake after this maner vnto men?

Answer

P H I. God causeth men to be thus admonished and warned, because that it is a meane, that he hath appointed and ordayned. And whiche he dothe vse, for to illuminate and lighten those that be elected and chose vnto life euermoring, and for to make the to know their finnes. For, god by the preaching of his worde, & by the vertue of his holpe spirite, doth geue vnto them that he chose vnto lyfe euermoring streng.

Against free will men.

Strength to turn vnto him. And al-
though this doctrine of conuersyon
or turning is directed vnto all mē
generally. yet doth it most chieflie
pertain vnto the elect and chosen,
vnto whom by this meane, God il-
luminating them, doth geue pow-
er and strength to conuert or turn.

Againe: God causeth obstinate
sinners to be thus warned by his ^{Why} ~~Why~~
Prophets, because that they shuld ^{God cau-}
not pretend ignorance, nor excuse ^{seth obsti-}
them selues by it in the iudgement ^{nate sin-}
of God. And also for to shewe y^e he ^{ners to be}
looueth vertue, & rightousnesse, and ^{warned,}
that he is not autho^r of euill. ^{Why}
God did send Moyses vnto Pharaos,
God knew right wel that Pharaos
wold not turne. Yet we must not
say that God did send him in vain.

¶ 4. 17. Thus they said vnto me: ^{Obiectio}
wherfore do these promises serue:
seke after the thing y^e is good, and
not euill, so shall ye liue: yea the
lord god of hostes shalbe with you
acco^rdinge to your owne desires.

F. 11.

Againe:

Exo. vii.

Amos. 6

Against free will men.

Againe: If ye be louinge and obedient, ye shal enioye the best thing that groweth in the lande: but if ye be obstinate and rebellious, ye shal be deuoured with the sword. For the mouth of the Lord hath spoken it. Item: if thou wilt put away thy abominations oute of my sight thou shalt not be dyspaynted oute. If thou shalt harken vnto the voyce of the Lord thy God, to observe and do all his commandments, which I commaund the this daye, then shall the Lord thy God set thee aboue all nations vpon earth. And such other lyke: excepte we haue free will, or except it lyeth in oure power to fulfill and perforce the condyttions, that are annexed vnto them: we maye saye in deede that they be goodlye promyses, if the condyttions, that be annexed vnto them, canne not be perforced by oure owne strengthe and power: and that God dothe playe mocke halp
daye

Against free will men.

daye wyth vs, if he promyssethe
thynges, that it lyeth not in vs
to obtayne.

PHILALE. And I saye that it is a playne blasphemye, to as-
serte that God doth playe mocke.
holp daye wyth vs, when he doth
prouoke vs to deserue his benefites
although he knoweth vs to be un-
able to do it. For, when the promi-
ses are offered vnto the faythfull
& vngodly in lyke, they haue their
effect and working in them bothe.
For, as God dothe by his com-
maundementes pricke the consci-
ences of the vngodly, lest putting
away altogether the remembraunce
of his iudgementes, they shoulde
haue to much pleasure in synne: so
by his promyses he doth testify and
declare vnto them, how vnworthye
they are of his liberality, & good-
nesse. For, who woulde saye that
it is not mete and conueniente,
that the Lorde shoulde do good
vnto them, that do worship him.

Answer

The ef-
fecte of
Gods pro-
mises
both in
the godly
and in the
vngodly.

Marke
this dili-
gently.

F. iii.

And

Against fre will men.

And that againe, he shoulde accorde
dinge to his severitie and iustice,
take vengeance of them that are
despisers of his maiesty: Therefore
it can not be said, but that God doth
iustlye, when in his premises, he
dothe prescribe and geue furthe a
law and condition vnto the vngodlye,
whiche be wrapped in sinne,
that they shall receive and enjoye
hys benefites, if they doe forsake
their wickednesse, althoughe he
shoulde do it onely for thys cause,
that they maye vnderstande that
they are iustlye and deservinglye
put from those thinges, y^e are due
vnto y^e true worshippers of God.
Again: sith that God, dothe by all
meanes prouoke the faithfull to cal
for his grace, why shuld not he as
wel attempte the same by his pro
mises, as by his law and commaun
dements: bring taught the wyl of
God by his commaundements, we
are warned of our owne miserie,
perause that of our owne nature,
we

Against the holmen.

We do all together dissent and disagree from it: and also we are moved to call bypon the spirit of god, for to bring vs into the right way. But because that our sluggishnesse is such, that it can not be put away nor shaken of, by the lawe and commandments of god: promises are added, that so by some sweetnesse we might be prouoked and allured to the loue of heauenly things. Now, the more desirous that we are of the true righteousnes, the more feruent are we to call for the grace of God. These thinges beyng well considered, who would say, that suche promises be vnprofitable, though we be not able to fulfil the conditions, that are annexed vnto them?

EVTH APELV'S. No manne, I trowe, that hath anye cromosome whatt he of godlye vnderstandinge in hys reprobelle. For, by them the reprobate bate doe vngodlye do learne how vnwoꝝ learne by thy they are of the vaunteous libe thepromis
F. iiii. rality and les of god

why promises are made vnto us.

Against fre will men.

What
the godly
do learne
by the con-
dition an-
nered on-
to the pro-
myles.

and goodnesse of almighty God: &
the godlye, when they see in the
conditions, that be annexed vnto
them, their owne misery, weakne-
sse, infirmitie and unablenesse,
are stirred and moued by the same
to cal more earnestly, for the grace
of God, and for the assistance and
help of his holy spirit.

Obiectiō

ALBION. The Lord doth laye
to the Israelites charge, that it
was only longe of them, that they
did not receiue all kinde of libera-
lity and goodnesse at his hande.

numb. viii.
Iere. vii.

As when the Prophet sayth: Ama-
leck and the Cananites are before
you, with whose swordes ye shall
be destroyed, because ye wolde not
obey the Lord. Because I haue cal-
led you, and ye haue not answered
nor obeyed; therfore, will I do
vnto this house, as I haue don vnto
Silo. Again: This people hath
not harkened vnto the voyce of the
Lord thy God, nor receaued his
doctrine: Therfore, the Lord hath
caste

. Against fre boilemen.

cast them of. Item. Because that
ye haue hardened your heartes; & Jer. xxxix

woulde not be obedient vnto the
Lorde: All these plagues haue hap-
pened vnto you. Howe coulde the
Israelites be cast in the fetter with
such thinges, except it had lyeen for
them to shonne and auoyde those
thinges, that be there laied to their
charge: For they might haue an-
swered by and by: We had a mind

to prosperitie, and did fear trouble How the
and aduersity: but that we did not vngodlye
obey the Lorde, nor harken vnto do al-
his voyce, that we might obtayne wales go
the one, and rescue the other, it aboute to
was because that we are vnder þ excuse
bondage of synne, and can not doe them sel-
fely the thinges, that we woulde: nes.

Those thinges then are not iustly
laied to oure charge whiche it ly-
eth not in our power for to shonne
or auoid.

PHIL MLETES. As for the
pretence of necessity, wherby sin- Answer
ners go about to excuse the felnes,
it

Against the will men.


It hath ben already declared, what
poore helpe can be had in it, sythe
that the cause Originall, and of
spring of it, is in our owne selues,
by our naturall corruption, that
we haue of our first parent Adam.
Wherefore, I do aske whether they
can proue them selues to be wythout
fault or not? For, if there be a
ny fault in them: it is not wythout
a cause, that God did caste them in
the teethe, that it was throught
their owne wickednesse, that they
did not feele the frute of his good-
nesse and mercy. Can they say nay
but that they? wicked and corrup-
ted will is the cause of their rebel-
lous contumacye and stubburne-
nesse? If they synde that the foun-
tayne and well springe of they?
owne euyl and miserie is wythin
them selues: what do they traual
to finde out outwarde causes, and
all because that they wil not seme
to be the authoures of they? owne
destruction? If it be true then, that
synners

Against fre will men.

Sinners throughte they2 own fault
are both depriued of the benefites
of God, and also punished and pla-
ged: there is a good cause, whye
they shoulde heare sucche vpbraz-
dynges and reproofes at the mou-
the of the Lorde. What if they doe
obstinately perseuer and continue
in synne, they may learne in they2
miseries and calamities, to accuse
and detest they2 owne wickednes,
rather than to lay any vnjuste and
cruell severitye vnto God: or if
they be not utterly geuen ouer,
they may, beinge wearie of they2
synnes, wherefore they see theym-
selues thus extreamelye plagued,
come into the way again, acknow-
ledginge the same wyth earnest
contrition, that the Lorde doth laye
to their charge. This effecte haue **potethis**
the chidinges and rebukinges of
prophets amonge the godly: as it
doth appere by the solenne prayer
of Dantell, which is wyrtten in **Dani. vi.**
in the chapter of hys prophete.

But

Against fre will men.

But how such sharpe rebukinges
of the prophets of God, take place
amonge the obstinate sinners, we
have an example of it in y^e Jewes,
vnto whome Jeremie was com-
maunded to shew the cause of their
miseries and calamities, although
it shoulde be none other wyse than
God had appoynted, & told before.
 Thou shalt, saith the Lord, speke
vnto the al these wordes, and they
shal not hear, thou shalt cal them,
and they shal not answer.

Obiectio D. DIMVS. For what purpose
were those thynges spoken vnto
them, that would not hear?

Answer PHIL. ALETHES. That, wold
they, nild they, they shoulde be saith
to vnderstande, that the same was
true, that was told vnto them, and
that it was a plain sacriledge and
robbing of the glozy of God, to ad-
scribe vnto him the cause of theyr
calamities and miseries, whych
was in them selues. With these
few salutions & answers, any man
may

Against free will men.

may easely rid him selfe from man-
nye authoritties, whiche the enne-
mies of the grace of God, are wot
to heape together for to erect, and
sette vpp the Idoll of theyr free
will.

ALBION. This is moste sure,
that the Lorde dothe speake these
wordes by his prophet Oseas: I
will go, and retourn to my place,
till they ware faint, and seke me.
It were a folish thing (said my gen-
tle men vnto me) if the Lord
should tary til Israel shuld tourne
and seeke hym, except it byd lie in
theyr power to touch which waye
they listed.

PERIL. As though the Lorde
doth not commonly in the prophets
make as though he should forsake
and caste of, bys people, till they
amend and tourne vnto hym: but
what are our enemies able to
gather of suche threatenynge? If
they go about to gather by them,
that men beinge forsaken of God,

Obiectio

Osee. v.

Answer
The ene-
mies can
wynne
nothinge
vpon vs
by the
threaten-
ings
are of god.

Against free will men.

are of their owne selues able to
turne againe, then haue they all
the scriptures against them: If
they saye that they haue neede of
the garce of God, that they maye
turne againe: what neede they to
contende or strue with vs?

DIDYMVS. They do not denye
but that the grace of God is neces-
sarie: if ye wyl graunte that
there is also in manne a certayne
strength.

PHILADELPHES. Howe shall
they be able to p[ro]ue that. Truly
they can not p[ro]ue it by this place
nor by such thesses: For, it is an o-
ther thyng to go away from man-
nys to looke, what byng permit-
ted and leste vnto hym selfe he is
able to do, and an other thyng to
healpe bys small strength, as bys
imbertilte and weakenesse dothe
reqyre.

Question **BY DIDYMVS.** What doth the lord
meane then by such manner of
speakyng.

Phila.

Against free will men.

PHIL ALETHERS. It is euen
as if he shoulde say: Syth that this
rebellious people wyll take no
heede to my warnings and exhorta-
tions, nor yet to my thate
chukinges, I wyll for a tyme
withdrowe my self from him, and
suffer him to be afflicted, and
troubled. I wyll see whether this
stiffe-necked people, wyll at length
after theye greate calamities, mis-
eries, and troubles, remember me
and seke my face. Nowe, when the
scripture sayeth, that God dothe
withdrowe hym self, the meaning
of it is, y God doth take away his
prophecie and word, wher in he
declareth a certain presence of hym.
And to looke what men myll do,
it signifieth that God myll bolde
him selfe off, and as he were a
heape, suffer them to be manye
and sondre wayes plagued.
And bothe these thynges, is he
wont to doo, to make vs to
humble oure selues.

Answer

What it
is meant
when the
scripture
sayeth
that God
doth with-
drowe
him selfe
from this
people.

Against free will men.

For we should rather by aduersity
be dreynd vnto desperatyon,
than vnto anye amebement of
lyfe, except he should by his spirite
make vs meete to receiue bys cha-
stisement. Wherefoze, to go about
by suche places; for to proue that
there is anye such strengthe in vs,
or that we haue free will to doe
what we list, it is a plain madnes.
For such thinges be spoken in the
scriptures for none other purpose,
but for to make vs to knowe our
own infirmity and weakenesse.

ALBION. I dyd aske them, whe-
ther they could bring anye autho-
rities of the scripture, whereby
they myght proue expresse that
man hath such free will, as they
went about to maintaine and by-
hold. They dyd then answer me
that Moses was so sure of it, that
he did not doubt to say these wordes
vnto the children of Israel: I
Deut. xxx take heauen and earth this day to
recorde ouer you, that I haue layde
before

...gathered true bell men

before men, life and death, bless-
 ing and cursing. Choose life there-
 fore, that thou mayest love them
 and thy seed, and that ye maye
 love the Lord your God, and bar-
 ken unto his voice, and cleave un-
 to him. Joshua also did saye unto
 the people: Choose ye this daye,
 to whom ye will serve. Shall God
 to whose fathers served ye,
 yonder the water, or the gods
 of the Amorites in whose lande ye
 dwell. I thinke ye that these true
 servants of God Moses and Jo-
 shua, would have spoken thus unto
 the people, except it had beene for
 their power to chuse which they
 would. It is plain then that they
 had free will, and such things
 hadde bene spoken unto them in
 chaine. ... I ... as at
 ... the ... Answer
 fences and antipathies of the ...
 sure, do not pause that maye ...
 ... what be ... that
 he can at his owne pleasure chuse
 both

Josh.
 xiii.

Answer

G. i.

ron, j.

Againe see well men.

Deu. xxi

Isa. lxxii

both good and euill. For, although
spies be saye vnto the people:
y do lye before you both life and
death: yet it followeth not, y they
were able of theyr owne willes to
chuse life, without the spirit and
grace of God. Whiche thinge be
both sufficiently declare in an o-
ther place when he sayeth: They
haue seene these greates tokens
and wonders. Yet the Lorde hath
not giuen them a harte to under-
stande, nor eares to heare, nor eyes
to see. And then it did p. p. p. the
people things to haue seene the
great tokens and wonders, that
the Lorde did worke in Egypte
in theyr owne sight, excepte he did
giue them a harte to vnderstande,
eares to heare and eyes to see, that
is to saye, except the Lorde did by
his holy spirit lighten their harts
vnto their eares, and cleare the
eyes of theyr myndes: euen so,
although the spies, ysaia, and all
the prophetes of God doe saye a
thou

Against the holmen.

thousande time: Behold, we laye
besyde you lyfe and death, chuse
whiche ye wyll: yett all this, wyll
proffyte us nothinge, except God
doe his worke inwardely wyth his
holy sperr. Whiche thinge saint
Paul dothe neyther dyssemble
nor hydde, when he wyrteth on
this maner: I haue planted and
Apollo hath watered, But it is
the Lord that genneth the increace.
But that ye maye the better per-
ceiue the whole matter, ye shall
vnderstande that God doth by the
preachinge of his prophetes and
Apostles: as when our saviour Iesū
Christe dyd saye vnto the
manne that was secke of the pal-
syer aryse, take vp thy bedde, and
go home.
It dyd not folowe, that he hadde
strength to aryse, excepte our
sauoure Iesū Christe hadde ge-
uen it hym.
But when Christe dyd saye vnto
to hym, aryse:

G. ii.

He

Against the will men.

The double strength it, geue him
strength to ryse. Euen so, when
God doth by his preachers speake
unto them, whom he hath by his
call vnto his church, comynge thither
in any house of the word of God.
strengthening them, he geueth them
strength to ryse.

Questiōne. In what manner shoulde we
shoulde haue our manner of strength
so be left. For as touching
that pertaineth to our salvation and
lyfe everlastinge, both that our sa-
loute Jesus Christ him self doth
testify that the manne that went
from Jerusalem to Jericho, by
whom he vnderstode all mankinde,
was by the theues left halfe deade,
and not dead altogether. Where-
by anye man woulde iudge, that
there is yet some parcell of lyfe in
man, and that he hath yet some
sparkles of righte vnderstandinge
and Godlye wyll remaininge in
him. For, wherin els shoulde con-
sist that halfe of his lyfe, that was
lefte

luc. x.

.21. 1568

Against fustian men

Ieste unto him by the thence, that
 had so sore wounded him. **PHIL. 4. 13.** What if I should
 would not give place unto the
 allegoꝝ, what could they say, but
 to me. Could they lay any herelpe
 unto me for it? For it is without
 all doubt, that the fathers haue in-
 uented the same allegoꝝ, besides
 the right meaning of our sauoure
 Iesu Christ. For, I scope, or marke
 that our sauour Iesus Christ dothe **What**
 shute at there, is to teache, who is marke
 oure neighbour, and not to mag. that oure
 nisse a ype naturall strengthe that sauoure
 was left in man. Let any manne, Iesus
 that wyl, reade the place, and he **Christ**
 shall finde that it is so as I saye, dothe shute
 Moreover allegoꝝ ought to goe at in the
 no farther, than they haue the rule parable
 of Gods word for their warrant: of the Sa
 It is so farre of, that they shoulde manifeste
 suffice by them selues to grounde How far
 any doctrine, How be it let vs see parables
 what they shal gette by their alle, ought to
 goꝝ. **We dyd all in oure first pa- take**

C. iii.

rent place,

Against the boill men.

What ou
ght to be
vndersta
nded by the
allegoꝛye
of the
wounded
man.

SCHEMATA.

Eph. ii.

rent Adam fall into the handes of
the thenes, I meane, of our enne-
mye Sathan the deuill, by whome
we wer striped out of our clothes,
wounded and left half dead. First,
we were striped out of our clothes
and left naked: what is mente by
this, but that we were by our ene-
my spoyled of our naturall inno-
cency and righteousnesse, yea and
of all other heauenlye gyftes that
we had receyued in our first crea-
tion: And not onlye this, but also
we were wounded and left halfe
dead. What is to say: we were left
a liue vnto oure selues, vnto the
world, and vnto sinne, but we wer
left all together dead vnto God,
and vnto heauenly thinges. Her
fore, saynt Paul speaking of our
redemption, dothe not saye, that
we were healed beyng half a liue,
but that when we were dead
throughe synne, God vnto quicken
vs agayne wth hys sonne Iesu
Christ. And vnto this, dothe oure
sa.

Against fre boſe men.

ſaſpoure hym ſelf agree, when he ſayeth: Merely, merely I ſape vnto you: the houre will come, and ſo now already, that the deade ſhall heare the voyce of the ſonne of manne, and they that hear it ſhall lyue. Who durſte ſette an allegorye inuented by menne agaynſte ſo many playn textes of the ſcriptures?

Joh. vi.

ALBION. In deede when I doe conſider the circumſtaunces of the texte, I doe perceiue that their allegorye is farre from the meaning of our ſauioure Jeſus Chriſte. Againe: we doe plainely learne by the authorities that ye alledged euen nowe, that we are all to gether deade vnto **G D D**, and vnto heauenlye thynges, beinge ſpoiled of al thoſe excellent giſtes that wee hadde receaued in our fyrſte creatyon, as Dauid dothe teſtiſye ſayinge: Whanne when he was in honoure, he dyd not under

Pſal. xli.

G. liii.

ſtand

Againe the Wordes:

ad. do.

stand it, and therefore he was made
like unto a bee beaker. Now be it
there be yet certain places desired,
which by your patience, I intende
now to bring forth, that I maye
be delivered from all doubt.

**Apo. iii.
Obiectio**

Let one is in the Revelation of
John, where the Lord speaketh on
this manner: Behold, I stand at
the doore and knocke. If anye man
heare my voyce, and open the doore
I will come in unto him, and will
suppe with him, and be with him.
These place they haue alwayes in
their mouthes, goinge aboute to
proue thereby that we haue free
will. But why shoulde the Lord
say that he standeth at the doore and
knocke, and that if any man heare
his voyce and open, he will come
in unto him? It were in vaine so
to saye, except it bidde us in man to
heare the voyce of the Lord, and to
open when soeuer he doth knocke
at the doore.

Answer PHIL ALETHERS. Firste and
soze

Againe the will men.

For example: what do they understand
by the dooze, that the Lord dothe
knocke at.

ALBION. By the dooze, they doe
vnderstand the harte of man. And
they say that the lord dothe knocke
at our heartes by his worde, when
he dothe by it call vs vnto repentance
and amendement of life, and that
we do open vnto him, when we do re-
ceiue his worde, and bring forth
the frutes thereof.

What it
is to be
understa-
ded by the
dooze that
the lord
dothe
knocke at

PHILIPPE. When our sauoure
Jesu Christe, did preache in bys
owne persons, and byd knocke at
menies hartes by his worde, cal-
linge them vnto repentance and
amendement of life coulde any man
open vnto him, that is to say, to re-
ceiue his worde, and bring forth
the frutes of it, excepte it were ge-
uen hym.

Question

ALBION. I thinke naye. For
the truthe him self saith: No man
can come vnto me excepte it be ge-
uen him of my father. Againe in
the

Answer

Against free will men.

Job. vi.

the same chapter: Every manne
(saith he) that hath hard & learned
of my father, cometh unto me.

Wherby we do learn, that except
God doth teach us inwardly, and
give us grace to receive his word,
when it is preached unto us, all
the preaching in the world canne
profit us nothing.

¶ H. When ye may see, how well y
same text of the revelatiō of John,
dyth serve for theyr purpose.

¶ V. It serveth for their purpose,
as al other authorites and testes
do, that they do aledge. For, in all
thys matter, they worke by likeli-
hodes. For why, in al the canon-
ical booke of y scripture, they have
not one expresse woorde, whereby
they canne proue that manne hath
free will, or that he is able of hys
owne strength, to thinke or do any
thing that good is.

Obiectiō. D. I. P. Y. Why doth Christe say
Mat. xix. then, if thou wilt enter into lyfe,
keepe the commaundements.

¶ H.

Againe the booke.

P. 14. We haue neuer don. Nothing
 as I perceiue, can oblige you. For Answer
 if ye had well marched, what was
 sayd before, ye might haue percei-
 ued & it can not be proued by such
 places that man hath free will, or
 that he is able of his own strength
 to fulfill the lawe and command-
 ments of God, wyth suche per-
 fection as he dothe require. For,
 then we shoulde haue no neede of
 Chyist, as Saint Paule dothe te: gala. ii.
 Risy, saying: If righteousness com-
meth by the law, then Chyist dyed
in vaine. But because that ye shall
 not thinke, that I will go about the
 bush with you: ye shall vnderstand,
 that Chyist did attemperat & order How the
 his answers accordyng to the per- answer
 sons & he did talke withal. A yong of Chyist
 mā had asked him, by what meane made vn-
 he might obtain life euerlasting, & the yong
 what good he shuld do so; to come man ou-
 by it: This yong person was putt ght to be
 by with a vaine perswasyon of the taken and
 righteousnesse of the lawe, and vndersta-
 also ded

Against fre will men.

also blinded with a false confidence and trust, that he had in his own workes. Againe, he did aske whiche were the needes of righte iustnesse wherby eternall felicity, and saluation myght be obtained: Therefore, he is by good right sent vnto the law, whiche is a perfecte looking glasse or mirrour of righte iustnesse, and also whiche muste be fulfilled, if we will obtayn the reward of life everlastinge. But who is able to fulfil it? No manne liuing. Christ onely beinge excepted. Wherby it followeth that all they, that go aboute to be saued by the workes of the law, are farthest of from saluation. The meaninge then of our sauour Iesu Christ is that into so ever will be saued by workes, he muste obserue & keepe the commandements, with such a perfection as God doth require, else he can not enter into lyfe everlasting, so that the yong man perceiving his lacke and unabilitie, and

Against free will men.

and how farre of he was from the perfection that he thoughte bynt selfe to be in, mighte take an occasion to seeke for the true and only remeady, that our most mercifull father hath appointed for vs, to be saued by, and for to be deliuered from the malediction & curse of the lawe, that al menne, for lacke of fulfillinge of the same, are subiecte vnto by theyr owne nature.

ALBION. I care what ye say, my saythfull guydes doe tell me, that it is a playne heresye, yea and a mooste detestable blasphemie to say that a man is not able to kepe the law and commaundementes, wyth such a perfection as God doth requyre. For, if God shoulde commaund thinges impossible, he shoulde not be righteous. And by the lawe of nature, whiche by the finger of God, is wytten in the hartes of men, we be not bounde to thinges yf be impossible, so that it

Gal. 3.11

Obiectio

Against free wil men.

**L. i. li. de
peccato et
merito. et
remi. cap.
vi.**

**Jer. ad
damaſc.
papam de
ſimobobo
fidel.**

**Hom. viii
in mat.**

it lyeth not in oure power to fol-
lowe ſaint Auguſtin who ſaith alſo re-
ſpy, that no man dothe ſin in that
thing, that he is not able to ſhonne
or avoid. Again, he wytteth thus:
I can not thinke, that god did com-
mand any thing that is impoſſy-
ble, or that it is impoſſible vnto
God to help to do that thyng, whi-
che he hath commanded. For Jer-
ome ſayeth they haue alleadged I. Jerome
vnto me, ſaying we do curſe & de-
reſt the blaſphemy of the that ſaye,
that God hath commanded man
to do any thing that is impoſſible,
and that the commandements of
god can not be kept. They did alſo
bring in Chryſoſtome, wher he ſaith:
let vs not thinke that the commaun-
dementes of God be impoſſible.
For, truly they be bothe profita-
ble vnto vs and alſo very eaſy, if
we wyll be diligent or take good
heede. And vnto this do the ſcrip-
tures agree. For, after that Mo-
ſes had publiſhed the law, he ſayd

Against free will men.

Say vnto the childzen of Israel: the
commandment, whiche I com- **Deu. xxx.**
maund thee this daye, is not hyde-
den from the, neyther to farre, noz
yet in heauen: but it is very nigh
vnto thee, euen in thy mouth, and
in thine harte that thou must doe
it.

Again, Christ him selfe dothe say: **Mat. xi.**
My yoke is easy, and my burde is
light. Whoeuer these be the wor-
des of the blessed Euangeliste S.
Ihon: so, this is the loue of God,
that we keepe bys commaunde- **1. Epi. v.**
ments: and his commandments
are not greuous o2 heauye. These
places do sufficiently declare, that
man is able to fulfill the comman-
dements of God.

PHIL. ALETHERS. As touching
the fyfte sayinges of your sayth. **Answer**
full guydes, wherein they doe
asseyme and saye, that manie is
able to fulfill the lawe and com-
mandmentes of God, we muste
make a distinction, that so we maye
vp.

Against free will men.

uphold and maintaine the verities
and truth of Goddes word. For, if
they understande it of a man, that
is graced, or that hath fellowship
with Christ, I saye, that the same
man doth observe and kepe the
lawe of God, not really in him
in himself, but because that he is conue-
niently assisted by the spirit of God.
And also we may right well say, of
the whole, he doth kepe the whole lawe of god,
lawe of by the vertue of the fellowship
God. that he hath with Christ, whereby
he is made partaker, or rather put
in full possession of the perfect and
consummate obedience, and that
oure saviour Jesus Christe dyd
thelwe and yelde unto God by sa-
ther: so that by his fautes shall not
be imputed vnto him. For, Jesus
Christe doth supply whatsoeuer is
lacking or wanting in such a man.
And so it may be true, that a man
is able to kepe the lawe of God in
Jesus Christe, and by Jesus Christe,
but not of hym self. For, as Augustin

Au

Against free will men.

Augustine saith: al the commandments of god be fulfilled, when the synnes and faults be not imputed. But if they will saye, that a manne beinge separated from christ, is able to kepe the law of god they ar in a great error. For, christ him selfe sayeth, that a tree canne bringe fourth no good fruite, excepte it be made good fruite. But no man is good of his owne selfe, as it hath bene declared alreadye: Therefore, he can not bring fourth good fruite. Againe, these be the wordes of our saviour Iesu Christ: Wyde in me, and I in you. As the Job. 15. branch can not beare fruite of it selfe, excepte it wyde in the vine: no more canne ye, excepte ye abide in me, we see that our saviour Iesu Christe dothe shewe by this similitude, that it lyeth not in mannes power, to bringe anye good fruite of hym selfe, excepte he be grafted in Christe.

If ye haue well marked, what

W. I.

hath

Against the will man.

hath ben sayd afoze of the knyght, he
shall well perceaue that he is so
farre of, that manne of hym selfe,
and by his owne strengthe is able
to fulfyll the lawe perfectly, that
he ca not wel understan, one only
poynte of it; as it ought to be vn-
derstande. For, ye must note that
the lawe must be thoroughly obser-
ued and kepte wth a pure and
cleane heart, as saint Paule say-
eth: The lawe is spirituell, but
manne of hym selfe is polluted, and
carnall; whiche thinge he confes-
seth of him selfe; saynges And I
am carnall; solde vnder synne.
How canne the lawe then, that
is spirituell, and man whiche is
carnall and fleshely, agree? Where-
ouer, the lawe wyll be kepte,
euen from the conception of man,
vnto the laste daye and houre of
of his lyfe; wythoute any ma-
ner of transgression or offence.

Jam. ii. For, as saynte James sayeth:

Ro. vii.
Ex phasis e

and by the

Against free will men.

he that saucth or offendeth in
one, is guilty of the whole. Item,
the Lorde byn selfe sayeth, that
cursed are all menne, that do not **De. xxvii**
absteine in al thyngs, that be writ-
ten in the booke of thys lawe, soz
to do them. Now is manne able
then to kepe y hole lawe of God, as
it oughte to be kepte, and wyth
suche a perfection as God dothe
requyre, lyth that he is a trans-
gressor of it, afoze he come in to
thys worlde, and a synner from
his conception: dothe not Dauid
saye thus: My mother hath con-
ceined me in synne: I saye unto **Psal. li.**
you, that excepte manne be con-
ceined of the holys ghoſte, he shall
never be able to kepe the whole
lawe of God, as he doth wyl and
requyre.

ALBION. Nowe truly I do per-
ceave in deede, that it is a greute
blasphemye agaynst Chriſt, to saye
that man is able to fulfill the hole
lawe of God, of hys owne selfe.

H. ii.

and

Against fre will men.

and by his owne strengthe, and to do it with such a perfection as god doothe requyre. For that were to say, that man is conceived of the holpe ghost. But I pray you, now

Question tell me, whether God be unryghteous or not in commaundynge man to do that thing, whiche he is not able to do, and fulfil?

Answer **PHIL ALETHES.** What error or blasphemie were it to saye so? I aske you, if a man wer bound vn- to you in a hundred pounce, and dyd owe you them in dede: though the same manne were not able to pay you, shuld ye do vnjustly to ask him your C. pounce?

Similitude

ALBION. No manne, I trowe, would say, that I did him wronge in asking him my duety.

PHIL ALETHES. When the kyng dyd aske of his sernante the ten thousand talentes, that he dyd owe vnto h'm, did he vnjustly or wrongfullye?

ALBION. I wyl not say so.

Phi

Against fre will men.

PHILIPPE. know ye then, that all the hole law of God, is nothing els but a commaundement, wherby we are commaunded and biddē to pay that vnto god, that we owe vnto hym. For man is bounde of duetye to loue God wyth all hys hart, wyth all hys soule, and wyth all his strength: and his neighboz as hys owne self.

*Debitū qđ de
debermus.*

Therefore, Sainte Paule saythe: Ro. viii.
bretthren, we are debtours, but not vnto the flesh. Shall we saye then that God is vnrightheous, or that he doth vniustly, asking that thing of vs, that we do owe vnto hym of bound duety? It is so farre of, that he should do vniustlye in askynge why god vs of his duety, that rather he doth dothe de-
most iustly, godly, and ryghteous, maunde
ly to demaund such thynges of vs of vs his
so; the causes that I wyl now re- duetye.
beare and aledge.

Firste and foremoste, he doth it
so; to declare vnto men hys rygh-
teous.

Against free willmen.

zealousnesse, holynesse, and bountif-
pulsnesse. For, in this that God
doth command vs nothing in his
lawe but that, whiche is iuste and
good, he dothe declare therby that
he him self is righteous, holys and
good. Secondly, lest men shoulde
seke and go aboute to excuse them
selues by ignorance, before the
iudgemente seate of God, sayinge
that they knewe not bys will and
pleasure, therfore dyd he set forth
bys law and commaundementes,
for to declare vnto men, what he
will haue them to do, and what
he will haue them to leaue vn-
done. For, we are such, yf we wold
styl plaide ignorance before God
except we were conuicted by bys
playne and manifest lawe and ex-
presse commaundementes, that he
hathe lefte vnto vs. Thirdly, the
law was geuen because of trans-
gression, to the intent that they,
that wold not for the fear of God,
and loue of heauenly thynges, re-
fraine

2.
3.
gala. iii.

Against fre will men.

fraine from doinge of euill, should
at least for fear of the punishment
of the lawe, be dyuen to keepe a
good order, and to lyue quietly a-
mong them selues. & is they wold
haue kyled one an other, no man
hadde bene able to haue kepte hym
owne, but all should haue gone to
haueck. Forthly, God did set forth
his lawe, that by it man shoulde be
brought into the knowledge of his
owne self. That is to say, the lawe
was geuen and set forth to this
end, & it might be a lookinge glasse
or mirror, wherein man shoulde
behold hym owne weakenesse, in-
becillitie and vnablenesse to fulfil
and performe the thynges that
God dothe require of him, that so
he may haue an occasiō to humble
and submit hym self.

For, if it were not for the lawe,
that doothe dyscouer, open and
shewe, yea and set before our eyes
our owne filthynesse & abhomin-
ation, we wold neuer acknowledge

H. lili.

our

4
The lawe
is a mir-
rour or
lookinge
glasse.

Against fre will men.

sure selues to bee sinners, no; yet
thyncke, that we haue need of the
grace and mercy of God. God ther
foze, least men should swel against
hym, dothe demaunde and ask the
same of them, that they owe vnto
him of duety. As if he shoulde saye
by his law:

A man, thou seest howe muche
bound thou art vnto me, and how
that thou art not able to paye the
tenth part of that, which thou dost
owe vnto me, therfoze, submit thy
selfe and acknowledge thine owne
imbecillity and weakenesse, and so
flye vnto my mercy, whiche is al-
waies prepared for them, that be-
inge of no reputation wyth them
selues, do hang al together of me.
And here may be gathered the first
cause, wher the lawe was geuen:
which is, that it myghte serue vs
for a schole mayster, for to brynge
vs vnto Christe, who is the end of
performing of the law, for to iu-
stify

Parke
this dil.
gentely

J. Gala. iii.

Rom. x.

Against fre will men.

listy al them, that do beleue.

For, when we haue once learned by the Doctryne of the lawe, that of oure selues wee bee not able to escape the dāpnation, that we do deserue by the bzeakyng of the commaundementes of God, then are we sayne to put alwaye all bayne confydence and truste, that we had in our owne strength, and in our owne merytes, and to flye vnto Christe, who was made accursed for vs, that is to say, was punished and layne moſte oppro-
pzyouslye for oure sakes, that wee
myght be delyuered from the curse of the law, and so receyue the blessing of Abzabam, and the promise of the spirit through faith.

EVTRAPS. I perceaue that god doth by his lawe, as a good schole-
master is wonte to doe, when he hath a scholer, that for a lytle learning that he bathe, thincketh hym self to knowe as much, as hys master doth. And therfoze doth swell
againſt

Similitude.

Against free will men.

against his master, and beginneth to despise him. Nowe, when the master seeth that, he cometh vnto the same scholer, som difficult and hard lesson, wherein he vnderstandeth nothing, or wherein he is as blinde as a beatell, and thus doth he, that the scholer maye acknowledge the ignorance that is hidde in him, vnder such vain arrogancy and pryde. Euen so is it of man. For, excepte God, shoulde geue hym Commandementes, whyche he is not hable to fulfill, he woulde compte hym selfe as holye and as perfecte as God is: yea, he woulde saye playnelye, that he hadde no neede of God, nor of hys helpe.

But God, for to stop all mennes mouthes, he cometh them a lesson, wherein they be as blinde as beatles, that so they maye be dyuyned to knowe them selues, and to acknowledge theyr owne infirmity and weakenesse.

Phil.

Againe fre boſſomen.

PHILADELPHES. Saint Augu-
ſtine ſpeaketh of thys matter very
godly, ſaying: *lubet lex vt iuſſa facere* ad hilari-
conati, et in noſtra infirmitate ſub lege ſa- episto.
tigati, adiutorium gratie poſcere nouer- lxxxix.
mus: that is to ſay: The lawe dothe
command, that goyng aboute to
keepe thoſe thinges that be com-
manded, and beinge wearied vnder
the lawe in oure infirmity and
weakeneſſe, we may learne to call
for the help of grace. And wytyng
vnto Aſellius, he ſaith plainelye
theſe wordes: utilitas legis eſt, vt ho-
minem de ſua infirmitate conuincat, et
gratie medicinam, que in Chriſto eſt im- ad aſelliu
plorare compellat. This is (ſaith he) h episto. C.
utility and profit of the lawe, that
it may make man to know his in-
firmity, or conuict him of his weak-
neſſe, and ſo compell hym to ſeek
for the ſalue and medicin of grace,
wherche is in Chriſte. And in an
other place he ſaythe: *lubet deus,* ad valen-
que non poſſumus, vt nouerimus quid ab tinum.
illo petere debeamus. ept. xcix.

God

Against fre will men.

Psal. lxx.

Ps. cxviii

God dothe commaund those thinges
that we be not able to do, that we
maye learne, what we oughte to
aske of him. Again: The law was
geuen, to condempn you, and that
beyng condemned, ye should fear
and that beyng asfayde, ye should
craue for mercy, hauinge no truste
in your owne strength. Whereouer
vpon the hundredth and eightene
psalme, and two and twenty ser-
mon he wyrteth thus: The lawe
was geuen for this purpose, that
it should make thee of a high min-
ded persone, lowlye and humble,
and that it should shew vnto thee,
that thou hast not of thyne owne,
strength vnto righteousnesse: that
so being poore, bare, & naked thou
shouldest flye vnto grace. And then
turning him self vnto god, he saith
So do, O Lord, so do, O merciful
Lord, commaund that thinge that
can not be fulfilled: yea commaund
that thinge, that can not be fulfill-
led but through thy grace, that
when

Against free will men.

When men shall not be able to fulfil it by their owne strength, all mouthes maye be stopped, and no man should seme vnto hym selfe to be high. Let all men be little ones, humble and lowly: let al the world be subiect vnto God. Manye other places might I aledge oute of the same doctoure, but these shal now suffice.

ALBION. These be goodly sayings, and woorthye to be marked. I could hear no such things of my faithfull guides.

EVTRAPELVS. So I warrāt you. For al that they go aboute, is by the doctrine of the lawe, epther to dyue menne vnto desperation, or elsse to putte them vppon with a bayn confidenc and trust of their owne strength and merites.

ALBION. Nowe do I perceiue that it is so. And I am ashamed that I dyd geue so sone credyte vnto them.

But I pray you, brother Philalethes,

~~that~~ by the
enemies
of the tru
the goe a
boute to
bige the
doctrin of
the lawe.

Against free will men.

Question

*Q^uer. intelligendy
Augustinus.*

Answer
Horn. S.
Augustin
ought to
be under-
stande.

lettes, tell me, how the same sen-
tence of saint Augustine boughte to
be understood, where he sayeth
No man doth synne in that thing,
that he is not able to synne or a-
uoyde. For, some might gather by
the same sayinge, that if it were
impossible for me to kepe the lawe
they should not offend nor yet syn
in doyng againste the lawe, nor
in being disobedient vnto god, with
that they could do non other wyse.
PHILALE. We shall vnderstand
that there saint Augustine dothe
speake of thys thinges, that man
is naturally subject vnto from his
own byrth, as is: colde, heate, hun-
ger, thirst, & kepe with such other
like, which we maye well call hu-
mane infirmities. His meaning
then is, that man dothe not syn in
doinge those thinges for the suste-
nauce and p̄seruation of his
life, whiche he is not able to for-
beare. As, if a manne doth waite
hymselfe, when he is a colde,

Against free will men.

For doth eate when he is a hungry
and so fourth. If a man then doth,
eat, drink, warm him self & sleepe,
when neede dothe require, he sin-
neth not. For, why & he can not
lyue without suchethinges. So
doth saint Augustine doth under-
stande it. And he dothe also p. 100
& go farther, vnderstandinge the
same of Adam before his fall. For,
if it had not lien in hym to with-
stand the temptation of the womā
he shoulde not haue synned. But
syth that he coulde haue resisted, if
he hadde woulde, and dyd not, ther-
fore is he with all hys seede, soun-
dely guilty. And because that he did not
use well the strengthe, that was
geuen hym, therefore, was it iust-
lye taken awaye from hym, and
from all hys posterity. No manne
then ought to say, that Adam and
his seede do not synne, in doyng a-
gaynst the lawe of God, syth that
they they selues are cause of their
inabilitie.

Albyon.

Against free will men.

Obiectio

Deu. xxx.

Mat. xi.

1. Epist. v

ALBION. This I do well vnderstande. But yet I can not perceane, but that the places of the scripture, whiche they alleaged do make against you altogether: For Moses saith: The commaundement, which I commaunde thee this day, is not hydden from thee, neither far of, nor yet in heauen, but it is nyghe vnto thee, euen in thy mouth, and in thine harte that thou must doe it. Christ him selfe who is the true expositor of the lawe and of Moses saith also:

My yoke is easy, and my burde is lyght. And the holpe ghost by the blessed Euangeliste S. Iohn, doth plainly speake these words. This is the love of God, that we kepe his commaundementes: and his commaundementes are not heauy. Who woulde not iudge by this that it lyethe in mannes power to kepe the commaundementes of God?

DIDYMVS. I cunne you thanke,
hjo.

Against the wyl men.

brother Albion, I thought, that ye
wold haue forgotten those places
how be it I wold not suffered them
to be past ouer so lyghtlye. For,
there be manye, even among them **The free**
that be fauourers, or at lest, wylt wyl men.
seme to be fauourers of the gos-
pell, that haue alwayes these an-
swers in theyr mouthes.

PHILEAS. What is not
vniuersally known vnto me, and therfore, **Answers**
I am gladd that they haue bene
set forth, that by the ryght ex-
poundinge of them, we maye de-
liuer those persons from the er-
ror, that they be in, or if they wyl
not, at least we may warne other,
that they fall not in to it. As for
the place of deuteronomi it is most how the
playn, that Moses doth not speake place of
there of the bare commaundement. Moses ou-
tes, nor yet of any easynesse, that gyt to be
is in the keepynge of them (Some vnderstande
in dede doe vnderstande it of the ded,
facility and easynes that is in the
knowing and learning of the) but

Against fre bull men.

of the couenante of mercy, which
he had both comprehended and pu-
blished wth the lawe. For he had
taughte a while before, that our
heartes must be circumcised wth
the hande of God, els we could not
long hym; he doth not then, put the
same facility and easynesse, whiche
whiche he doth speake of there, in
the vertue and strength of man, but
in the helpe and ayde of the holys
ghost; to whiche he wth mighte
his wth in our infirmite and
weaknesse. For if Moles, had spe-
ken there of the same commaunde-
mentes only, he shoulde haue putt
up the people with a most hurtfull
and pernicious conference, wher-
by they must needs to haue caste
themselues headlonge in to utter
destruction, as they had attempted
to obserue and keepe the lawe, by
theirowne strength.
For when they hadde felt them-
selues unable to doo it, woulde
they not haue taken to plaine de-
peration: if they hadde known
none

Against fre will men.

none other waye or meane for to
obtaine saluation, and to escape
death, but by the perfecte keepings
of the lawe: Sainte Paul then ha-
uing then a perfect vnderstanding
of this place, doth applye it alto-
gether vnto the doctrine of sayth.
For, hauinge spoken of the righte-
ousnesse that cometh by the lawe,
and how that they that obserue
and kepe the commaundementes
shal lyue by them, he doth adde im-
mediately these wordes: But the
righteousnesse that cometh of faith
speaketh on this wyse: Saye not
in thy hearte: Who shall ascende
in to heauen? For that were to
fetch Christ downe: Or who shall
go down in to the depe: For that
wer to fetch vp Christ from death.
But what sayethe the scripture?
The worde is nyghe thee, euen
in thy mouth, and in thy hearte.
This is the worde of sayth, which
we preache.

If thou shalt confesse or knowlege
with thy mouth that Iesus is the

3. ii.

1020

Justicia fidei.

Rom. 5.

Against fre will men.

Loꝛde: and shalt beleue wꝛth thy hart, that God rased him vp from death, thou shalt be safe. For, the belyef of the hart iustifyeth, and the confession of the mouth maketh man safe. Who would requyre a moze founde exposition of Moses wordes than this is?

ALBION. This exposition can in no wyse mislyke me, syth that it cometh from the same selfe spirit, that Moses did wꝛit by. Nowe, therefore, come to the sayinges of Christ, and of John the euangelist.

PHILALE. Such sayinges are moſte true, as it dothe appeare by that, which hath ben sayed before.

How the sayinges of Christ and John the euangelist ought to be vnderſtāded

For, the cōmaundements of god, of them selues are easy, and if there be any dyfficultye or hardnesse in them: it cometh not of the nature and propertye of the commaundementes of God, but of the corruption of manne. Heare, what Saint Paule sayethe: what so euer the lawe coulde not fulfyll, in

Ro. viii.

Against fre will men.

as much as it was weake because of the flesh, that same did God per-
fourme, sendinge his sonne in the
similitude of synneful flesh, and by
synne damned sinne. Two things
do we learne in thys saying of the
Apostle: Fyyste, that it commeth
not of the law, that menne are not
able to fulfil it, but of the imbecili-
ty and weaknesse of the flesh. The
lawe then, and the commaunde-
mentes be easy, and if ther be any
difficultye or hardnesse in the ful-
filling of them, it commeth of our
naughtye and corrupted nature.

Two
thinges
to be lear-
ned in
Pauls
sayinge.

Secondly we do learn, that God
dothe by his sonne Iesu Chyiste,
supply the same, that by reason of
the weakenesse of our flesh, we be
not able to fulfyl. Again: the com-
maundements of god are easy and
lyght vnto hym, that is grafted in
Chyist, and that hath fellowship
wyth him. For, those thyngs that
alsoe were harde vnto manne, are
made easy vnto him bi faith, wher

Against fre will men.

Abt. iiii.

How
Chrysostō
and Je-
rome ou-
ght to be
vnder-
stande.

by he is grafted in Christ, as saint
Paule doth testify, saying: I am a-
ble to do all thinges thzough him,
that doth comfozte me. And so the
saying of S. Augustin shalbe true
where he sayth: I can not thincke,
that God hath commaunded anye
thing that is impossible. Like S.
Augustine doth graunte in many
other places, that God hath com-
maunded thinges, that it is impos-
sible for man to fulfill, as in the
booke of the spirit, and of the letter,
and in his thyrd treatyse vppon
Ihon. And so ought al to be vnder-
stande, that they aleadge, bothe
oute of Chrysostome, & of Jerome,
that is to saye, that the comman-
dementes of God, were easye to
kepr. For, the faithfull man is per-
swaded & dothe beleue, that what-
soeuer is wanting or lackynge in
hism, the same is supplied by christ
withwhome he hath felowshyppe
thzough faith. Whiche working
thzough chariti & loue, causeth the
com-

Against the fall men.

commandements of god to be easy vnto the inner man, whiche is bozne of nature, or which is renewed by the holy ghost; God haupnge a chief respect vnto the will and desire, that such a man hath to kepe them actually; if it dyd lye in his power, and wherby he doth endeuor him self daily to fulfill them.

For, it is the duty of him that is renewed, to study daily and hourly to kepe the commandementes of god, though he be not able by him self, and of his owne strength, to attain to the perfect keeping of the.

For we must not, because that we are not able to kepe the law of god as it ought to be kept. be slack therfore to do that, whiche lieth in vs, bringe sure that oure obedience, though it be vnperfect, shalbe accepted befoze God, as long as we

be true members of his sonne Ie. why the sa Christe. For this cause did the auncient auncient doctours speake as they fathers dyd, that so they myght take away spake as

Ps. lili.

from they did.

What is
the duty
of him
that is re-
newed.

Against free will men.

from men, the vaine excuses, whiche they be wont to make because of the impossibility of the law.

The foolish
like and
found ob-
jection of
the ene-
mies.

DIDYMVS. I was once in a place where I hard a stout champion of the Romish church say, that there haue bene, not one nor two, but many, that dyd besydes Christ, fulfyll the law of God, wyth a moost consummate perfection, as Iosua, and zacharie Ibons father, saying that this is wyrtten of Iosua: As the Lorde commaunded hys seruante Moyses, and as Moyses commaunded Iosua, even so did Iosua so that there was nothing vndone at al of those things that god commaunded Moyses.

Iosu. xi.

PHILADELPHES. I aske you: whether was Iosua a man, that was conceived after the common sort of other men or not?

DIDYMVS. I beleue that he was a man, and that he was conceived betwixt man and woman as other men are.

Against fre will men.

PHILALETHES. I beleue
wel: for, it is so in dede. We muste
then confesse and graunt that Iho-
sua did go a stray from the law of
God, that he was a lyer, and that
he was filled wyth manye mys-
ryes. For, it is sayd of all menne,
that he bozne of man and woman, Ro. iiii.
that they haue all gone oute of the
wayne, & that they be also al lyers: Psal. cxvi
howe dare then youre bragginge
marchauntes, be so bold to affirm,
that Iosua hath kept the hole law
of God. For, these be two contra-
ry things: to be a lyer, and to haue
kept the law of God perfectlye. A-
gaine: I woulde sayne knowe of
you, whether Ihon Baptyste, or
Ihon the Euangelist, was not as
perfect as Iosua: Or whether Iho-
sua was moze perfecte, than anye
of those two, that I named euen
nowe?

DYDIMVS. I beleue, that Iosua
was not moze perfecte, than they
were.

¶ iiii.

Against fre will men.

Mat. iii.

PHILALE. Heare then, what
John Baptist did say vnto our sa-
uour Iesu Chryste, when he came
vnto him for to be baptised: I haue
need to be baptised of thee, & doste
thou come vnto me: By the then,
that ~~he~~. John doth confesse that he
had neede to be baptised, it was a
token, that he was infected with
synne. And wherof doth come the
same infection of synne, but of the
transgression of the law: We can
not deny then, but that John was
a transgressor of the law, and that
therfore (if theyr opinion be true)
Iosua was more perfecte than he.
DYDIMVS. I cannot beleue that
Iosua was more perfect than John
Baptist. For, it is said of him, that
amonge all those, that be borne of
a woman, there arose no greater
than he was.

Mat. xi.

PHILALETHES. He muste
then confesse that Iosua was a sin-
ner: if he was a sinner, then did he
offend against the lawe.

Dy.

Against free will men.

DIDYMY S. I canne not saye against it.

PHILALETHES. Weare also what the blessed Euangelist saint i. ept. i. Ihon doth say: if we saye, that we haue no sinne, we deceaue our selues, and the truthe is not in vs. I am sure that Iosua, was not moze perfect than the blessed Euangelist Sainte Ihon was, who, as ye see, doth put hym selfe in the number of synners.

DIDYMY S. I would fain learn, halve the same that is wrytten of Iosua, muste bee vnderstanded. For, it is sayde plainelye, that he leste none of those thynges vndone, that Moses commaunded him.

PHILALETHES. We muste know that marke, that the same place muste whiche bee vnderstanded of the Com. was saied maundementes, that Moses dyd of Iosua geue vnto Iosua, touchynge the ought to go, be vnderstanded.

Against fre will men.

gouernment of the people, and also touchinge the bypnynginge of the chyldren of Israell into the land of Canaan, and not of þe mozal law, that is wyrtten in the two tables of stone. For, the same lawe was not geuen particularlye vnto Josua, but vnto all the people in general. That same place the, must be vnderstanded of the commaundementes, that Moyses did geue vnto Josua, concerning the gouernement and guidinge of the people, whych he dyd fulfyl to the bittermoste.

Luc. 1.

DYDIMVS. And what saye ye of zacharie the father of Ihon Baptist, and of hys mother? For, it is wyrtten of them, that they were both ryghteous befoze God, & that they walked in all the commaundements and statutes of the Lord, vnreprouable.

PHILAS. What saye ye, neighboz Dydimus, was not zacharie a p̄iest, which did execute his offyce.

hys

Against free will men.

foze God , when his curse came,
accoꝝpynge to the custome of the
pꝛiesthode:

D I D Y M V S. *¶* Yes verely.

P H I L A L E T H E S. When was
he a synner, and was sayne to of-
fer sacrifice fꝛste foꝛ hys owne *Heb. viii.*
synnes, and then foꝛ the synnes of
the people. Foꝛ, thus it is wyꝛt-
ten: It became vs to haue suche an
hie pꝛiest, as is holy, innocent, vn-
defiled, separated from synners, &
made higher then heauen, whiche
neadeth not daily, as yonder hie
pꝛiestes, to offer vp sacrifice, fꝛste
foꝛ hys owne synnes, and then foꝛ
the synnes of the people. Foꝛ that
did he once foꝛ all, when he offer-
ed vp hym selfe. Here haue we a
notable difference betwixt Chꝛist
our souerain pꝛiest, and the hygge
pꝛiestes of the law. Fꝛst and foꝛe
moſt the hie pꝛiestes of the lawe,
were sain to offer sacrifices often
because that þe sacrifices that they
offered continually euery yere,
could

Against free will men.

Heb. x.

coude not make them, that came there vnto perfecte. But Christe with one only sacrifice, dyd make them perfect for ever that are sacrificed. Again, the highe priestes of the law, were sayne to offer sacrifices. First for theyr own sinnes, and then for the synnes of the people. For, thus sayde Moyses vnto

Leuit. xvi.

Aaron: goe vnto the aultare, and offer thy synne offrynge, and thy burnt offrynge, and make an attonement for thee, and for y^e people. Then offer the peoples offrynge, and retoncile them also, as the Lord hath commaunded. But our sauiour Iesus Christe, who is oure soueraigne and euerlastyng priest, is holpe, innocente, vndefiled, separated from sinners, and made higher then heauen, so that he needed not to offer for his own sinnes, as the priestes of the olde law did. For, why? he neuer committed thine, nor gyle was founde in his mouth: I am sure that ye will

1. epi. ii.

Against free will men

will not saye, that Zachary, Iohn Baptistes father, was such a one.

DYD I MVS. I wil not say so. For

there is no man that synneth not.

Againe: All men haue synned, and

lacke the praise that is of balowe

before God. Moreover, we do rebe

that zachary was punished, because

that he doubted of the promise of

God, which was reueled vnto him

by the aungell.

PHILALE. We maye perceyue

then that he was called righteous

not because that he hadde fulfilled

led the lawe with such a perfect

tyon as God dothe requyre of

vs, but because that by the meate

mercy and goodnesse of almighty

God, taken holde vppon

by faythe, hys synnes were not

imputed vnto hym, but was con

ted ryghteous before God, as

Abraham was, vnto whome hys

faythe was imputed, for righte

nesses.

1. King.

111.

Rom. 111.

Luc. 1.

Why za-

chary

was cal-

led righte

ous.

Rom. 1111

Against free will men.

And of this faith he did it come, that both he and his wife Elizabeth did endeavour them selves to walke so uprightly in the commaundments and statutes of the Lorde, that no manne shoulde be able to reprove them, or to lay any thing to their charge. In the meane whyle, they cried bothe vnto God, and sayde:

Psal. cxlii

Enter not into iudgemente with thy seruantes, O Lorde, for in thy sight no manne shall be iustified.

iii. kings
cxlii.

Obiectio

Q. D. I. Q. U. S. Her dyd also bringe in the example of Josias, of whome it is wrytten after this manner: There was no kynge before, like vnto hym which so converted vnto the Lord with all his hartte, with all his soule, and with all his strength: according to all the lawe of Moses.

Answer

Q. D. I. Q. U. S. I will haue none other but the words that ye haue alleaged for to proue that Josias was a transgressor of the lawe.

For

Against fre will men.

For, it is written of him, that there was no kynge before, which so converted or touned him selfe vnto the Lord, as he did. But how coulde he convert or retorne vnto the Lord, except he had gon away from hym: And we go away from God throughe or by synne, whiche is a playne transgression or breakinge of the lawe: Therefore Josias was a transgressor of the lawe. DIDYMVS. Yet it is written of him, that there was not hys lyke that did so conuert vnto the Lord wpyth all his harte, accordyng to all the lawe.

PHILALE. It foloweth not therefore, because it is sayd that Josias obserued and kept the lawe more diligently than al the other kings that he did kepe it perfectlpe. For, neither he, nor any other besydes Holofernes ever kepe it perfectlpe. y whiche It is to be thoughte that Josias is spoken harthe bene a greater zelatoure of the lawe of God than all the other ought to be.
A. I. were, be taken.

Against fre will men.

were, yet it followeth not therefore, that he kepte the lawe wth such a perfection, as God dothe require.

Object to **D I D y M V S.** What say ye, to these wordes of Dauid: I haue walked in all thy commaundementes, and haue hated all wicked wayes. Again: In thy testimonyes is my delight, they are my counsellers? Might not a man gether, by suche sayings, that the holy prophet Dauid kept the lawe, and the commaundementes of God moste perfectly?

Answer **PHILALETHSE.** If any man should so do, he shoulde greatly be deceaued. For, by such wordes, Dauid doth only declare the great relection of and good affection, that hee dyd beare vnto the law and commaundements of God, and the good estimation, that he hadde of them. For, if he shoulde saye and boaste, that he hadde kepte the lawe and commaundements of God perfectly.

Against fre will men.

Yet the scripture should proue him
as Icar. For, it testifieth and wit-
neth of hym, that he was both
an aduouterer and a murtherer.
But to saye that an aduouterer or
murtherer hath kept the lawe of **ii. Samu.**
God wth suche a perfection, as **xi. xii.**
God both requyre that we a blas-
phemye against God and against
his lawe. Moreover, after that he
hadde committed suche detestable
and eno^me crimes, and hadde ob-
tayne^d forgiveness and pardone
fo^r the same, dyd he not synne a-
gayne moste greuouslye agaynst
God, when he did rekyne his peo- **ii. Samu.**
ple: We see then, how Dauid did resist
manye and sondrye tymes offende
against the lawe.

Wherefo^re, dothe he crye oute say, **Psa. cxxx**
Inge: If thou, **Lorde**, wylte be
extreme to marke what is done
amysse, oh **Lorde**, who maye
abide it?

D. By our brother Albions leue I
wyl

h. ii.

Against the will men.

Wyll brynge fourth all the sayings
of that most valyaunte champion
of the Romishe church, syth that
they serue so well for our purpose.

ALBION. Ye shall haue good
leauē of me, neighbour Didymus.

For, through the occasion of them,
many goodly matters are discussed
whiche (as ye sayed before) serue
very well for this oure communi-
cation, that we haue now in hand.

Wherefore, go on in the name of God.

DIDYMVS. He did in his greates-
te affyrme most stoutely that a
man was able to fulfyll these two
comandements: Thou shalt loue
the Lorde thy god, with all thyne
hearte, wyth al thy soule, and with
all thy strength. And thou shalt not
comet.

PHILALETHES. If ye wyll
marke diligently all, that hath
hene sayed afore, ye shall soone
perceave, that it is impossible for
any manne to do it.

For, thys commaundement:

Thou

The
proud as-
sercion of
the papis-
tes.

Answer
vnto it.

Against fre will men.

Thou shalt loue the Lord thy God
wyth all thine harte, wyth all thy
soule, and wythall thy strengthe,
both requyre a moste pure & cleane
hart, whiche shoulde be wythoute
spot or blemish. But who in al the
hole world can truly saye: I haue
a cleane hart?

120. rr.

DIDYMVS. I do wel vnderstand
all thys hole matter, God be pray-
sed, and thanked for it. But I wyl
only reuerse vnto you, the continua-
ntication and talcke of thys noble
and valiaunte knights of the Ro-
mish beast.

EVTRA. I praye you, brother
Philalethes, that ye wyl geue me
leau to aunswer a while, that so
ye may haue some brything tyme.
For, sent ye came, ye neuer rea-
ned.

PHILALETHES. I am well
content.

EVTRAPELVVS. Nowe then,
neighboute Didymus, let vs heare
all the wyse talcke and communi-

h. iii.

caty.

Against fre will men.

cation of this noble knight, and
battaunt champion of the Romish
church.

DIDY HEVS: He did saye, that by
this Commaundemente. (Thou
shalt loue the Lord thy God with
all thine harte, with all thy soule,
and wyth all thy strengthe) is not
required an actual loue or motion
of the harte towards God, but that
it is enough, if it be not interrup-
ted by some deadly sinne: so that,
he is compyled to keepe this com-
maundment, whiche preferreth
nothing before God, nor wold for
all the goodes and ryche in the
worlde, breake one of his com-
maundements.

EVTRAPELVS. Truste this
is a very substantiall dignity, and
woorthye of suche an excellent de-
uine, as he thinketh him self to be.
How could it be, I praye you, that
a man shoulde keepe him selfe from
offending God, excepte he shoulde
loue him actually, that is to say, in
very

Against fre will men.

berye deede. For, all that is done,
without the loue of God, is sinne.
If the hart of man then, be voyde
of the loue of God, what good can
he do? I saye vnto you, that all the
sinnes that a man committeth, do
come of this, that he loneth not
God actually. Consider & marke,
what the Lorde hym selfe saythe,
speakinge of his lawe. And thys
shall be a signe vnto thee in thyne
hande, and a token to thincke vpon
before thine eyes, howe that
the Lord brought vs out of Egypt
wyth a mighty hande. And when
the true and faythfull seruant of
God Moses, had said: Thou shalt
loue the Lorde thy God wyth all
thine heart. &c. He did adde by and
by: These wordes, whych I com-
maunde thee thys daye, shalt thou
laye vppon in thine hart, thou shalt
rehearse theym vnto thy Chyl-
dren, and shalt talcke of theym,
when thou sittest in thyne house:

R. llll.

When

If the
harte of
manne
be voyde
of the
loue of
god he ca
do no
good.

Exo. xlii.

Deu. vi.

Against fre will men.

Ex. liti.

Joh. xliii.

1. Joh. v.

When thou walckest by the wayes,
When thou lvest downe, and when
thou ryllest vpp. And in an other
place, he wryteth on this manner:
Take heede to thy selfe now, and
kepe well thy soule, that thou for-
get not the thynges, whych thyne
eyes haue seene, and that they de-
parte not out of thine heart, al the
dayes of thy life. We see that God
dothe require bothe an actual re-
membraunce of hys wondrous
workes, and also an actual loue
towards hym. Iesus Christe also
sayeth: if ye loue me kepe my com-
maundementis. Again: This is the
loue of God (saith the blessed E-
uangelist (Jho) that we keepe his
commaundementes. It followeth
then that we muste haue fyrste, an
actual loue of God in our hartes,
if we wil keepe his lawe, or keepe
our selues from falling into sinne.
DyDIMVS. Now do I perceiue,
y the opinion of this master docto-
is abhomyable, and diuelyshe.
Eber.

Against fre wil men.

Therefore, I do utterly forsake it,
as most erroneous and heretical.
But now, tel me, I pray you, how
this commaundment: Thou shalt
not couet, ought to be vnderstan-
ded. For, this galant doctoure dyd
say, that God dothe not forbid the
concupiscence, but that he doth on-
ly forbid & condemne the agreinge
vnto it, affirming this, that con-
cupiscence is no sinne, excepte we
do consent and agree vnto it. For
saith he, the concupiscences and
lustes of the flesh, after baptism,
be left vnto vs for an exercise of
vertue, and for an occasion to me-
rit and deserue, that after we haue
manfully foughten in this world,
we maye in the other receyue the
crown of glozy, & of righteousness.
¶ V. By what authorities of the
scripture did he proue his saying?
DYD I MVS. By the saying of S.
Augustine, wher he wyrteth, that
concupiscence is no synne in them
that bee regenerated or borne of
new,

The opi-
nion of
the scole
men tou-
ching con-
cupiscence

Against free will men.

new, excepte we consente vnto the same wicked & naughtye woorkes.

EXTRACT. This galant doctoz of yours, doth great wrong to s. Augustin. For, he saith not only, that concupiscence is no sin, but that it is no sinne in them, that are bozn of new, as ye your self do wel perceiue by his woordes that ye haue aleadged. For, god saith not: thou shalt not go after thy concupiscences: Thou shalt not bring them to effect, nor consent vnto them: but he saith plainlye: Thou shalt not couet. And that concupiscence in them, that are bozn of new, is counted for no sinne, it commeth not of the concupiscence, but of the newe by the regeneration, whiche bringeth to passe that God dothe not vnto hym that is bozne of new impute bys concupyscence for sin. For, it is wyrtten: he that is bozn

1. Job. iii. of God, sinneth not, that is to say: his sin is not imputed vnto him.

Againe, it is saide, that he synneth not,

Against fre will men.

not: because that he suffereth not
synne to raigne in him. Whereover
I wyll proue by liuelye reasons,
that concupiscence, that is to saye,
all euyl motions of the harte are
synne. Fyrst and foremoste I aske
of you; wherof cometh concupis-
cence of the fleshe or of the spirite?
DyDIMVS. I graunt, that it cometh
of the fleshe.

EV. It followeth then that concu-
piscence is fleshye. For, as Chrysostome
saith. What which is boyn of fleshe,
is fleshe. Job. iii.

DyDIMVS. I do confesse that so.

EV. It followeth then that concu-
piscence is synne. For, the fleshe in
it selfe is nothyng else but Anne,
euer repugnynge againste the spi-
rit, as it is wyrtten: The fleshe re-
sisteth agaynst the spirite. And in
an other place, Saint Paule say-
eth also: The workes of the fleshe gala. v.
are manifest, which are whoredome,
enuy, Idolatry, &c.

Against fre will men.

I aske this of you ; he that geneth occasion of synne, is not he partaker of the sinne: He that biddeth to steale, and he that stealeth, be they not both thewes? Now, it is so, that every euil motion of the hart, doth stir by man so, to sinne, and if mā doth not assent nor agre vnto it, yf fault and lacke, is not in the concupiscence, that dothe all that in it doth lie to cast man headlong into sinne, but it is the holy ghost that dothe mortifie the same concupiscence in them, that be regenerated or borne of newe. Seeing then that all sinnes do come and p[ro]ceede of the concupiscence, and euil motions of the hart, we muste needs confesse that suche concupiscence and euil motions of the hart, are euell. If they be euell, then are they forbidden of God. For, God doth not only commaunde to auoide sinne, but also the occasion of sinne. With then that we do retaine and kepe in vs, such euil motions of the harte, we

Against free will men.

We do euil. For, vnderſtāde ye, that
God by this commaundement.

(Thou ſhalt not couet) dothe con-
demne and forbid al euil concupiſ-
cence and naughty motions of the
hart, and not onely the frutes that
ſpring therof. That is to ſaye: be-
cauſe that God wyll haue all oure
whole ſoule to be ſi'led and poſſeſ-
ſed with the affectyon of loue and
charity, hys wyll and pleaſure is,
that we ſhould baniſh and caſt out
of our harts al manner of things,
that be contrary vnto charity and
brotherly loue, ſo that no thought
ſhoulde riſe in oure mindes, for to
kindle our harts wyth any concu-
piſcence, that might be hurtfull &
noyſome vnto our neighbbz. For,
it is the concupiſcence, that pryce
ke th and tickeleth the hart, for to
in tice him to ſinne.

D I D y M V S. It may be that man
ſhall not conſent to it.

EY. If man ſhould conſent vnto it,
then the ſame conſent, ſhoulde no
more

Against free will men.

Why
god doth
require
such a per
fection
and by
rightuee
in man.

more be called concupiscence only,
but a deliberate purpose. And true
ly, it is no meruel that God dothe
requyre such a perfection, and by
rightnesse in man. For, who wyll
saye the contrarie, but that it is
moste ryghte, that all the powers
of the soule oughte to be applyed
and geuen to charity? And if anye
part of the soule dothe thyncke or
swarne from it, I mean, from the
loue, that we owe vnto God, and
our neighbour, al men must need
confesse that it is faulty & nought.
For, wherof dothe it come, that a
ny desire to hurt our neyghboure,
entreteth into our hart, but only be
cause that despisinge other, we do
only seke our owne profit? For, if
our whole hart wer fully possessed
with charity and brotherly loue,
no such imaginations shuld haue
entraince into it. Wherefore, we
muste conclude, that the harte is
void of charite, so as muche as it
doth conceiue such concupiscence.

Dr.

Against free will men.

DYDI MVS. But me thyncketh,
that it is not meete and conueny-
ent, that such vayne fantasies, as
do come into a mannes bryayn, and
afterwards do banish away, shuld
be taken and condemned for con-
cupiscences, which properly haue
their of spring in the hart.

E V. I saye, that God by thys com-
maundement. Thou shalt not co-
uet, forbiddeth not only those ima-
ginations, that rise in mans harte,
but also, al vaine thoughtes, þ may
by anye meane moue & stir by the
hart vnto concupiscence. For, we
can neuer so longe lust or desire any
thing in our mind, but that þ hart
is straightwais therewith touched
and enflamed, whether it be lyttle
or much. But the lord doth require
of vs a most perfect charity, which
should be farthest from all fleshye
concupiscence. **PHIL A.** Withens
that thys matter, hath bene sus-
spenslye debated, I thyncke it
good, that here we make an end,
prayer

Against free will men.

praying most earnestly vnto our
Heauenly father, to send his holpe
spirit into our hearts; and to endue
vs abundantly with the same, that
our corrupted and poysoned flesh,
being thzough it, tamed and mozt-
tified, we may wholly geue our
selues to serue him, in holy-
nesse and righteousnesse, al-
the daies of our lines.

Dj D I M V S. God
graunt it.

CImprynted at Lon-
don by Ihon Cildale, and
are to be sold at hys shop in
Finnombarde Streete.

*Canipria legio, et imprimeendum
solum.*

*Canipria legio, et imprimeendum
solum.*

So

L

1111

#H 210/1.